THE

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LANGUAGE-MAP OF THE EAST INDIES.

II.

Further India, and the Indian Archipelago.

In Map I., which appeared in our number for January, although seven families of languages were exhibited by colours, we described in detail only the first five, reserving the description of the last two (which re-appear under the same colours in Map II.) to be dealt with this month, together with the eighth great family, the Malayan. This last is held to include all the islands from Madagascar on the extreme left (which by a conventional fiction is introduced into the map) to Formosa on the extreme right, which, though politically in the kingdom of China, is, as regards its indigenous inhabitants, within the linguistic area of Malaisia. To the south a sharp line is drawn to separate those islands of Polynesia, which belong to the Papuan, as distinguished from the Malayan family. The above provisional classification must be accepted, bearing in mind that, in this magazine, the subject is treated geographically and not linguistically.

It will appear at once, that we are dealing with provinces, some of which are independent and unsurveyed, some only partially explored, and others totally unexplored. Our information as regards these regions is in the state, in which our information as regards British India was a quarter of a century ago, when the map showed large unexplored tracts. With regard to the Indian Archipelago the sources of information were so scanty that I was induced to make a special expedition to Leyden in Holland to be instructed by Professor H. Kern, and Professor Veth, the President of the Dutch Geographical Society; and to the courtesy of these distinguished scholars I am indebted for the degree of accuracy, at which it is hoped that this map has arrived.

The authorities consulted are as follows:—

1. For the Tai Family, the works of Bishop Pallegoix, the late Lieutenant Garnier of the French Navy, Colonel Yule, Dr. Anderson, Rev. Mr. Cushing, and the late Dr. Logan.
2. For the Mon-Anam Family, the works of the late Dr. Logan, the late Lieutenant Garnier, Dr. Bastian, M. Aymonier, and the late Mr. John Crawfurd.
3. For the Malayan Family, the works of the late Messrs. Crawfurd and Marsden, Captain Newbold, Mr. Wallace, and the personal instructions of Professors Veth and Kern, of Leyden.

To my friend Mr. E. L. Brandreth, late of the Bengal Civil Service, I am indebted for the careful superintendence of the entries of the two first families in the map, prepared by Mr. Stanford, of Charing Cross. Professor Veth has placed me under a heavy obligation by his having entered into the scheme with alacrity, and by placing his rare knowledge of the subject at my disposal. He was good enough to fill in the rough map, which I forwarded to him, and to forward a long autograph note, which enabled me to control my previously collected materials.

And yet the compilation of this map is calculated rather to bring into prominence the extent of our ignorance of this great subject than of our knowledge. In no one portion of the field has the subject been systematically inquired into, far less exhausted. The linguistic boundaries are in every case uncertain, as, even in the case of the islands, the interior is generally occupied by inhabitants of different race and language from those who dwell along the shore. With the exception of Java there is no such a thing as a survey, or even a perfect exploration of the tract. One or two excellent grammars and dictionaries have been published of individual languages, but no attempt made to prepare a comparative grammar of any family, or sub-family. Many languages are totally unknown, except the fact of their existence. And yet the Spanish, Portuguese, Dutch, English, and French nations have occupied portions of these regions for more than three hundred years, meddled in their politics, and monopolised their commerce.

Four families of languages are exhibited by colour:—

1. Tibeto-Burman—*Blue.*
2. Tai or Shan—*Purple.*
3. Mon-Anam—*Yellow.*
4. Malayan—*Magenta.*

Of these, the first was disposed of in the notice attached to Map I.; but a portion re-appears in this map from physical necessity, being intermingled with Tai and Mon-Anam. A portion of Mon-Anam also, in three separate enclaves, appeared in Map I. Again, of the Tai or Shan family, a portion appeared in Map I. in four small enclaves, surrounded by the Tibeto-Burman family. The exigencies of cartography have not allowed all these to be reproduced in Map II.: it is necessary, therefore, to lay the two maps together to follow the remarks, which will now be made.

1. The Tai or Shan family comprises one great literary language, the Siamese, and four smaller ones, less developed, but all so far advanced in polish as to possess separate, though kindred, alphabetic systems. They are as follows:—The Lao, on the River

Mekong, subject to Siam; the Shans who are subject to Burmah; the Shans who are subjects of the Chinese Empire, known as the Tai Mow; and the Khamti, who are partly within the Province of Assam, in British India, and partly just beyond its north-east frontier. Connected with these last were the Ahom, who in former years overran and left their name in the Assam valley. They are all Buddhists. The singular geographical extension of this family due north and south from Bangkok, on the Gulf of Siam, up the Rivers Menam, Salween, Upper Mekong, Upper Irawaddy, even to the banks of the River Brahmaputra, fourteen degrees of latitude, with essential uniformity of linguistic features in spite of difference of circumstances, has been the subject of remark. The Siamese is spoken by a population of two millions, independent of foreigners, and domineering over their weaker neighbours, the Malay and Cambojans of separate linguistic families, and the Lao of their own, who are reckoned at a million, and are also Buddhist. The Shan subjects of the Burmese Empire live intermingled with other races, and of their number and of the number of the Chinese Shans, we have no approximate knowledge: these last occupy that debatable land between China and Burmah, and in one of their towns Mr. Margary was killed. The Shan subjects of British India are recorded in the census at 1500: the number of these outside the frontier is uncertain. The Shans, who appear in the Census of British Burmah to the number of 36,000, are alien immigrants or refugees. Within the area thus assigned to the Tai family are 50,000 domiciled Peguans of the Mon-Anam family, refugees from Burmah, a streak of population which it is not possible to delineate in the map, any more than the motley crowd of immigrants from China and the western world that throng the ports and cities of British India; but there are also within the limits of the Shan family wild races, speaking other languages, and Pagans, the aborigines of the country before the Shan immigration from the plateau of Tibet, of whom we know little or nothing, except the fact of their existence and their names, and perhaps a brief vocabulary, without an identified locality; and Crawfurd reckons these at 50,000. Again, as we proceed down the peninsula into Lower Siam, we approach the region of the Malayan family, and in the province of Ligor, marked by purple and magenta stripes, we enter a debatable land, occupied by a ruling race of Siamese Shans, a subject race of Malayan Malays, and a mixed race of Samsams.

2. The Mon-Anam consists of three great languages, and one of less importance. The great languages are the Mon or Peguan, the Cambojan or Khmer, the Annamite or Cochin-Chinese: the smaller one is the Paloung. The peculiarity of the family is the isolation of the different members by the intrusion of the great Tibeto-Burman and Shan families, who must have descended at a later period from the plateau of Tibet, and occupied the ground of one of their weaker rivals, or hemmed another into a small enclave. The whole of the Mon-speaking population, all that has survived the tyranny of the Burmese, with the exception of expatriated refugees, are subjects of British India, and occupy the delta of the Rivers Irawaddy and Salween, Buddhists, civilised, and in number by the last census of about 181,000. The Cambojan population occupy an analogous position in the delta of the River Mekong; they also have suffered oppression at the hands of their more powerful neighbours, the Siamese of the Shan family, and the Annamite of their own family, and were on the point of political extinction, when their nationality has been saved by the interference of the French nation, and at the present moment a population of one million and a half speakers of Cambojan are divided between the kingdom of Siam, the independent kingdom of Cambodia, and the French colony of Saigon: they are the heirs of an ancient civilisation, and Buddhist. In the most southerly province Annamite and Cambojan are both spoken. Of the Cambojan we have certain recognised dialects, but on ascending the stream of the River Mekong we come upon wild tribes, Pagans, of uncertain names and dwelling places, speaking languages, kindred to, if not dialects of, Cambojan, as far as an opinion can be formed from the scant vocabularies supplied by Garnier and Bastian. Where vocabularies are forthcoming, and the name of the tribe has been inserted in the maps of the above-named travellers, I have entered them, but have reserved all other for fuller information. The third great language is the Annamite, spoken by the people of the kingdom of Annam or Cochin-China, who are Buddhists, and amount to six millions and a half, along the coast of the China sea, and in the basin of the River Sangkoi, up to the confines of China. Another million of Annamite-speaking people are subjects of the French colony of Saigon.

We pass on into the Malayan family, and with the exception of Lower Siam and the peninsula of Malacca, leave the continent of Asia, and enter a new world, with new physical, religious, and linguistic conditions, for the facilities of navigation supplied for many centuries to the adventurous superior race have enabled it to leave its mark in nearly all the islands of the Archipelago. We find two races, stamped by their colour of brown and black, and character of their hair, straight or frizzly, as separate; and, when we classify the Archipelago as Malayan, we must reserve the question, as to the character of the languages of the Negritos, until such time as we know very much more about this than we do now. How low in the scale of civilisation even the superior brown race have fallen may be evidenced by this fact, that one branch possessing a literature and an indigenous alphabet, still practises cannibalism. Uncertain as were my footsteps on the mainland, they are still more uncertain now, and it is only by holding on by the right hand to the learned professors of Leyden, and by the left to Mr. John Crawfurd, that I can hope to thread my way with any security from island to island in this unsurveyed linguistic ocean.

A different method has to be pursued. Islands do not supply good linguistic boundaries: if large, like Java, Sumatra, Celebes, and Borneo, they may comprise many distinct languages: if small, they may be included in part, or entirely, in the language-field of a more powerful neighbour. All islands are liable to the linguistic difficulty of their littoral being occupied by a superior seafaring and commercial race, either continuously or in campongs, while the interior and unexplored mountains become the refuge of the shy and uncivilised indigenes. In some cases there is a well-settled language, if not literary, at least uniform

and notorious; in other cases there is a score of ill-defined, mutually-unintelligible languages, without any specific name, lumped together under the general name of Alfurese, or not attempted to be defined at all. I have tried, by the device of conventional pecked lines, to break up the Archipelago into enclaves, so as to render the description intelligible. In some cases tribes speaking separate languages communicate with each other in a form of Malay more or less pure, which has thus become the *lingua franca* of the Archipelago. Any approximation at the amount of population is in many instances impossible, and the tribes, which are not stated to be Muhammadan, are savage Pagans.

The Malayan family is provisionally divided, for purposes of geographical enumeration, into nine groups:—I. Lower Siam, Malacca, and Sumatra; II. Java; III. Celebes; IV. Borneo; V. The Philippines; VI. The Spice Islands; VII. Timour; VIII. Formosa; IX. Madagascar. These names represent groups. Negritos are totally absent from Java, Sumatra, Borneo, and Celebes, but are known to exist elsewhere.

The first group, consisting of the islands of Sumatra, Banca, Billiton, the Rhio-Lingga Archipelago, Lower Siam, and the Peninsula of Malacca, is the home of the people, who speak Malay in different degrees of purity: they are Muhammadan, civilised, and are reckoned at two and a half millions, including one million of Siamese subjects, which seems far too low an estimate. In the island of Sumatra there are four other languages spoken by distinct populations: the Achinese; the Batak, with three dialects; the Rejang; and Lampung. The first-named are Muhammadan; the second are Pagan cannibals; the two last are Pagan. Some of the islands on the west coast are stated to have a language akin to, if not identical with, that of the opposite coast; that of the Enganoe island is totally unintelligible to persons from the greater island. In the interior of the Peninsula of Malacca is a Negrito race, the Samang; and the Jakun, who are physically Malay, generally known as Ourung Binwuh, savage Pagans: the language of these is quite distinct, but little is known. The Peninsula of Malacca is held by Malay chieftains in a doubtful dependence upon Siam, and the British Government, which has settlements on the islands of Penang and Singapore, and on the mainland at Malacca and Wellesley. In the rest of this group the influence of the Dutch is paramount, so far as they are strong enough to make it felt.

In the island of Java there are three distinct and well ascertained languages; the Sundanese, with a population of four millions; the Javanese, with a population of thirteen and a half millions; and the Madurese, including the island of Madura, with a population of one and a half million: all are Muhammadans, and the whole island is subject to the Dutch.

In the island of Bali the surviving professors of the Hindu religion, to the number of a half a million, reside, and speak Balinese; they are subjects of the Dutch. The Balinese language and population has spread to the littoral of the adjoining island of Lomboc, to the amount of twenty thousand, who are Hindus; but the interior is occupied by a distinct people, who call themselves Sassak, and speak a language essentially different: they are Muhammadans, and amount to three hundred and eighty thousand, but are subject to Balinese chiefs. This is, perhaps, a unique instance of a Muhammadan population being subject to a very much smaller Hindu nationality. The whole island, however, belongs to the Dutch.

The large and peculiarly-shaped island of the Celebes is divided into four portions, all more or less subject to the Dutch: the inhabitants of the south speak the Macassar language, and are Muhammadans: the inhabitants of the island of Bouton speak a language of sufficient individuality to be classed separately; to the north of the Macassar is a population, also Muhammadan, who speak the Bugi language; the north of the island is occupied by the miscellaneous tribes called by the Portuguese term Alfurese, who speak numerous and distinct languages, of which only that spoken near the Dutch settlement of Minahassa is known: they are savage head-hunting Pagans.

Of the interior of the large island of Borneo still less is known: the littoral is occupied on different sides by Chinese, Malays, Bugis, and Javanese. There are a great variety of unknown dialects in the interior, but it is considered that they may be grouped in two sections: one of the Dhyak, and one of the Kyan. The sovereignty of the island is divided between the Dutch and the independent Sultan of Brunu. The indigenous population is of number quite unknown, backward in civilisation, and varying from downright Paganism to a mongrel Muhammadanism.

The great group of islands, called the Philippines, are known as the Spanish possessions, but large portions of the interior, and of the more remote islands, are independent. For linguistic purposes I have divided it into three enclaves: the population of the most northern, chiefly Roman Catholic, amounts to more than one million, speak the Tagal language; this, however, includes dialects, which may, on further inquiry, amount to languages, such as the Iloko, Pampanga. The middle enclave is occupied by a population who speak Bisayan. In the southern enclave is a group of distinct and unknown languages, spoken by the independent inhabitants of islands, many of whom are Pagans, and some Muhammadans.

In the Spice Islands, or Moluccas, the population appears to be Pagan, with a sprinkling of Muhammadans; and in two enclaves, the language of the Malay immigrants has superseded the indigenous languages, which have, however, in some cases been studied by Dutch scholars.

The Timour group presents the greatest difficulty for a correct enumeration. It consists of the long stretch of islands from Sumbawa to Tenimber, or Timour Laut. Of the number and degree of civilisation of the population it is impossible to speak, except in the vaguest terms. On some of the islands are Dutch settlements, such as Koepang, in Timour, and of these Malay is the language: on the same island is Dili, the sole surviving settlement of the Portuguese in these seas, and the language is also Malay. On the island of Flores is a Bugi campong. With this exception, the enumeration of languages of this group is but a string of names, represented only by imperfect vocabularies, and the list is by no means exhaustive. In the west of Sumbawa the same language is spoken as that of the Sassaks, in

Lomboc. In the east of Sumbawa and the west of Flores the language is Bima. In the centre of Flores the language is Endeh; in the east of that island and the group of the Solor and Allor Islands in the same enclave, are kindred languages. The languages spoken in the island of Sumba are imperfectly known, but seem to be akin to those of Flores. The language of the west end of the great island of Timour is called the Timourese: that at the east end is called the Teto. Among the languages of the islands of Serwati, the best known is the Kissa. The languages of the islands of Savoe and Rotti have a distinct individuality, and there is a great ethnical difference between their inhabitants. In some of these islands the population is distinctly Negrito. The influence of the Dutch is paramount nominally, or effectively, throughout.

To the north of the Philippines is situated the island of Taiwan, or Formosa: the west littoral is occupied by Chinese from Amoy, and the island is part of the Empire of China; but the indigenous inhabitants of the east coast and the interior mountains speak a language of the Malayan family. They are Pagans, either demi-civilised, and called Pepukwan, or downright savages, called Yukan.

Far away in the Southern Indian Ocean, and near the coast of Africa, is the great island of Madagascar, the inhabitants of which, subjects of an independent kingdom, and Pagans, speak the Malagási, in three or four distinct dialects. The population is about two and a half millions, and are in a promising state of civilisation. Thus the Malayan family extends from the coasts of China to the coasts of South Africa.

No one is more aware of the inadequateness of this sketch, and the imperfection of my knowledge, than myself; but a first step must be taken, and this is but the work of an amateur, and I solicit the corrections and instructions of the specialist; and I have appended my address to this notice, in the hope that the man who is strong in Bugi, or who has passed an examination in Pampanga and Iloco, and knows all about the dialects of the Upper Mekong, will kindly and candidly put me in the way of amplifying and correcting my defective knowledge. Copies of these maps will be sent to every one of the provinces of British India, to Colombo, Singapore, Mandalay, Bangkok, and Saigon. My kind friends at Leyden will be supplied with copies, and no doubt I shall hear further from Batavia. I shall find some means of forwarding a copy to Manilla. In these days of international science I do not despair of arriving in a few years at a level of knowledge worthy of the subject.

It may be added that I have a work in the press, to which copies of these maps will be attached, in which the subject is treated from a *general* linguistic point of view. In the *Journal of the Asiatic Society* of this quarter the Language-Map of British India has been utilised by Mr. E. L. Brandreth to illustrate a *special* comparative treatment of the Non-Aryan languages of India. Under the orders of the Government of Bengal a scholar has been commissioned to prepare a comparative treatise of the Kolarian family. The attention of the Governments of Assam and Burmah has been called to the languages of the basins of the Brahmaputra and Irawaddy, not without good hopes of success. The Aryan and Dravidian families have been disposed of in a masterly manner by Mr. Beames and Bishop Caldwell. The Mon-Anam family may be left in confidence to the distinguished French scholars, of whom M. Aymonier is the representative at Saigon; and the Malayan family is being exploited by a cluster of Dutch scholars and missionaries, at the head of whom we may name M. Van der Tuuk, at Batavia. The Tai family alone is at present unprovided for, but I have commended it to a gentleman residing at Bangkok, and a second Pallegoix may perhaps be forthcoming from among the devoted Roman Catholic missionaries.

I am collecting materials for a Language-Map of Africa, which will be ready at a date not very remote. In the meantime, I invite the attention of competent scholars to the preparation for this magazine of a Language-Map of Europe, which will exhaust the Aryan family; a Language-Map of the Semitic family; a Language-Map of Non-Aryan Russia, Turkey and Hungary, or, in other words, of the great Altaie family. This last would be of surpassing interest, and I commend the preparation of it to the schools of geographers and savans at Buda Pest, Helsingfors, and St. Petersburg, and the execution to the enterprise of Herr Petermann, of Berlin. The time would then come to publish Dialect-Maps of England, France, and Italy, and an Atlas of Linguistic Geography would be gradually compiled worthy to be placed side by side with those, in which the world is treated from a physical, political, or ethnological point of view.

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MEMOIRS OF HANS HENDRIK

(The Arctic Traveller).

[THE following narrative, by Hans Hendrik, the Greenland Eskimo who served in the Arctic expeditions of Kane, Hayes, and Hall, and in that of Sir George Nares on board H.M.S. 'Discovery,' was written by himself in the Eskimo language. It was translated, with an Introduction, by Dr. Henry Rink, the Director of the Royal Greenland Board of Trade, and author of *Tales and Traditions of the Eskimo*, *Danish Greenland*, &c.; and edited by Professor George Stephens, F.S.A., of Copenhagen.]

INTRODUCTION.

(By the Translator.)

A COUPLE of months ago I received from my friend, Herr Krarup Smith, who resides in Disko Island, a narrative written last winter in the Eskimo language by a native who had shared in several Arctic expeditions. Herr Smith, who is Inspector of the Northern Danish Settlements in Greenland, supposed that parts of the MS. might be fit for publication in some journal. He therefore suggested that I should make such extracts as might suit this purpose. But I had hardly run over the pages before I had made up my mind to publish it entire, just as it was. What I have struck out is not worth mentioning. My reason was, that I had never read any adventures in the far North so curious relatively to their shortness. On translating specimens to others I was corroborated

in my opinion, and especially we agreed that, besides setting forth striking vicissitudes, every line helps to describe the inhabitants of the Arctic regions, by reflecting their ideas and their mental development in the person of our author.

I was led to undertake the difficult task of translating the MS. into English, not only by the desire to render it accessible to the widest circle possible, but also from a special regard to our author's fellow-travellers in England and America. My doubt whether I should be able to render the sketch tolerably well in English was overcome by my friend, Professor G. Stephens, offering to give it a final revise.

This peculiar record requires some explanation, both as to the author himself, and as to the renowned travellers whom he accompanied.

Birthplace and Nationality of the Author.

In Southern Greenland, on the border of Davis Strait, is the small trading establishment, Fiskernæs. Its latitude is not more northerly than middle Norway, but its climate is more severe than the northernmost coasts of Norway and Iceland. It has been proved by experience that, nowadays, only the present natives are able to live even in the most favourable tracts of Greenland, without being supplied with their chief necessaries from more genial countries. Our author belongs to that remarkable Eskimo race which is spread from Greenland to Behrings Straits, and is able to procure a comfortable existence in countries where men of our race only have been able to stay for a couple of years by the help of the numerous and expensive resources of modern civilisation.

It is well known that the capability of the Eskimo to brave their climate depends on their ingenuity in catching and making use of the seal. When they find no better materials, they build a comfortable house merely out of snow, both light and heat it with their seal-oil lamps, manufacture excellent garments out of sealskins, and have the most suitable food for a cold climate in the flesh and blubber of the same animals.

Our author affords a striking example of the independence of his nation, of the climate within their vast territories, as well as of aid from foreign nations. When a young man he was suddenly removed from his home to a country about 1000 miles nearer the North Pole, and found himself so attracted by its amenities, that he did not hesitate to settle down there. Furthermore, in his birthplace his countrymen are accustomed to have in their immediate vicinity a shop where they may barter their produce for all sorts of European articles. In Greenland we divide this merchandise into what is necessary, useful, or a luxury. But he proved the whole to be nearly superfluous, for he settled amongst a tribe not only in a state of perfect seclusion, but which had scarcely seen a white man before.

Fiskernæs comprises the trading post of the same name and the Moravian missionary station, Lichtenfels, upon an island, some 3 miles from each other, and numbering both together 240 inhabitants. For more than 100 years Lichtenfels has been the residence of from two to four missionaries, who are recruited from Germany. But the natives here are very poor, and the community has decreased nearly one-half in the last thirty years. The most obvious feature in their impoverishment is their want of boats for their travelling life in summer. This roaming is necessary not only with regard to their hunting and fishing, but also for their health. It counteracts the deadening influence of the climate, and the isolated situation of the dwelling-places. The natives of Lichtenfels only exceptionally have been farther than 20 miles from their home, and many, perhaps, never leave it. I note this expressly to throw light on the condition of our author when he was engaged by the foreign travellers.

Seal-hunting by kayak is still continued by the Greenlanders in the same way as by their ancestors a thousand years ago. The strangers who settled in their land have not taught them the least improvement as regards this chief means of subsistence. For this reason, and as they have kept their language unaltered, the Greenlanders maintain a certain independence, notwithstanding the general supremacy of foreigners. They know that they must wholly rely upon themselves; and their peculiar life under numerous hardships and dangers develops from early youth a faculty of self-help not so often found in civilised societies, where division of labour prevails. For the same reason, poverty has a less depressing influence than elsewhere. The hunter will always keep up a certain degree of mental vivacity contrasting with his impoverished state. The dangers besetting kayak-hunting are especially bracing.

The Greenlanders have also taken well to school instruction, and skill in reading and writing is as common amongst them as in any other country.

The same contempt with which white men look down upon people of other races has amply manifested itself in his intercourse with the Eskimo. It has been asserted a hundred years ago, that in Greenland the worst Dane was considered better than the best Greenlander; and this may be so even occasionally now. If a man brought up as a native seal-hunter takes service with foreigners, many of whom consider him an inferior being, and who can only speak with him imperfectly by interpreters of the superior race, he at times must feel himself misunderstood and wronged. A native like Hans, who was taken from his quiet and solitary homestead and had to live with so many strangers, could not help at times being placed in this condition. What he says on such occasions will therefore be found a natural part of the picture he gives. However, thoroughly to understand the strange suspicions exhibited in some parts of his statement, we must consider the traditions still living amongst the Greenlanders about atrocities formerly committed in their country by foreigners, as well as their indistinct ideas of the wars and military discipline of the white men.

But we see that the instances of feeling himself aggrieved were exceptional. That mutual satisfaction was the rule, is also evident from his taking employ so often. As regards his superiors, I shall only remark that the first of them, Kane, praises him as a very useful and active fellow, on whose energies as a hunter the supplies of the travellers often depended; and the last of them, Sir George Nares, says in his official report: "All speak in the highest terms of Hans the Eskimo, who was untiring in his exertions with the dog-sledge and in procuring game."

Hans Hendrik is now boatswain and labourer at the Greenland settlements. From the fees he received

during his Arctic travelling life he has saved what amongst his present comrades, may be considered a good deal of money, the interest on which makes a relatively considerable addition to his scanty wages. These servants having a pretty long time in the year for their private business, I suppose he continues the occupations by which he has earned both money and reputation, namely, sledging and seal-hunting,

I have said that the present account gives an idea of how a native Greenlander feels and thinks, and how he is able to express his sentiments. He left his home at the age of eighteen, and spent six years amongst the heathen natives in Smiths Sound. From his home he brought, besides some skill in reading and writing, his religious ideas, and especially that firm belief in a merciful God which has strengthened him in braving so many hardships. In other respects, notwithstanding his intercourse with the foreigners, he has maintained his nationality. I leave it to the reader himself to form an opinion of Hans and his countrymen, the Eskimo, from his own words.

In reading his pages I have asked myself how the narrator, if he did not keep a diary, could retain within his memory such an amount of details. In some places, especially in the last part, there are some indications of his having written notes during his travels; and his friend and late superior, Herr Rudolph, has told me that he received from Hans some papers in which he had described the country about Smiths Sound and its inhabitants. However, there is no doubt that the greater part of the narrative has been compiled from memory. For this reason, it is not to be wondered at if inaccuracies or confusion of details occur here and there; but, on the whole, such irregularities, if found, will be of very little weight.

The manuscript is written in tolerably plain and intelligible Greenlandish. But, as this is still a difficult language, as the writer is an unlearned man, and as I had nobody at hand to assist me, some words here and there remained inexplicable or doubtful, and some sentences unclear. These instances I have indicated by marks of interrogation. I have retained the curious spelling of foreign names, and the use of "thou" instead of "you," which has nothing corresponding in Eskimo speech. The denomination "Tuluk," English, here sometimes means English and American, sometimes the former in contrast to the latter. "Kavdlunak" properly signifies foreigners of in European race, whites, but here sometimes "Danes" opposition to other white men. Words such as "Tartikene" and "Tart Eise" show how imperfectly the author has understood English. I have guessed that they are formed out of "Doctor Kane" and "Doctor Hayes," but could not make out exactly what is meant with them. Explanations by myself are inserted in brackets: [ ].

For various reasons I have here and there omitted a few lines, and made the text a little less diffuse in form. But I have added nothing. H. RINK.

COPENHAGEN, *November 16th*, 1877.

In looking over Director Rink's version, I have altered as little as possible. I thought it best to let Hans Hendrik write in the naïve way to be expected from such a child of nature. G. S.

THE TALE OF MY TRAVELS TO THE HIGH NORTH.

Written by Hans Hendrik.

I.

[*The Author's Home, his Voyage with Dr. Kane, and settling down at Smiths Sound.*]

To relate how the northern part of the big country came to be explored, I write this—I, Hans Hendrik, who first lived at Kekertarsuatsiak [Fiskernæs], belonging to the Germans [Moravians], but have now removed north, to Kangersuatsiak, belonging to Upernivik.

I was born in the German [missionary station of] Kekertarsuatsiak, which had three priests, and my father served the priests. He used to go to the other stations to lead divine service there on the great holidays. His name was Benjamin. My mother had the charge of the church lamps. Her name was Ernestine. She had come from the south, from Agdluitsok, from the end of the country [Cape Farewell]. Thus my dear parents at first lived far from each other, my father being an inhabitant of Kekertarsuatsiak, while my mother was born at the end of the land. My father's children by his first wife were seven altogether, three sons and four daughters; but by my mother he had five children, four sons and a female child, scarcely to be mentioned, because she died as an infant. I was next to the eldest, this female. I left my brothers still children, I was just growing a real kayaker, having got a few seals by harpooning. My next brother was only a small kayaker, his name was Simion. But next to him was Joel, who was trained up at Nouk to become a teacher, and he stayed there two years. Our youngest was named Nathaniel. The year after my father's death I departed, this first time joining Arctic travellers, an American sailing vessel.*

I heard that they were looking for a native companion, and that his parents should have payment during his absence. Nobody being willing, I, Hans Hendrik, finally took a liking to join them, and I said I would go. The ship's Master tried to get one assistant more, but did not succeed. I went to inform my mother of my intention, and she gainsaid me and begged me not to join them. But I replied, "If no mischief happen me, I shall return, and I shall earn money for thee; but certainly I pity my dear younger brothers who have not grown food-winners as yet, especially the youngest, Nathaniel." At last we started, and when I left my countrymen and relatives, to be sure it was very disheartening. Still, I thought, if I do not perish I shall return. How strange! This was not to be fulfilled.

We left Kekertarsuatsiak and first landed at Maneetsok, but without anchoring, only trying to get some reindeer skins. Leaving this place, we met with a kayaker far out at sea, although a gale was blowing from the north. On asking him who he was, he said he was Amase from Nouk. The man I knew very well, as I had seen him often, a first-rate seal-catcher, now going to hunt reindeer north of Maneetsok. But proceeding northward we finally landed south of Upernivik, at Kangersuatsiak, and there remained pretty long, I have forgotten how many days. We went also to Upernivik in a boat, the ship sailing at the same time, but we reached it first.

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* Dr. Kane's Expedition, 1853.

At Upernivik we engaged as our companion a Kavdlunak [European], Carl Petersen, whom the natives called Naparsisortak [the new cooper]—a very good Kavdlunak he was, and he took care of me. When we came to Upernivik, I was invited to eat in the great house, as he lived in the merchant's house. He was married to the midwife, and she and their children all treated me kindly. Leaving Upernivik we went very far to the north, and we landed at a desert north of where people lived—it was not far from an abandoned winter station. When we had landed we fell in with the carcass of a white whale. Although pretty fresh, the birds had eaten the upper part of the skin, but the lower part was still untouched, and Naparsisortak and I got a store of *matak* [eatable skin]. Here we stayed, I think, for three days, and boiled the oil out of it.

Then again we started, but, meeting with heavy drift-ice, made the land, and came to a native house, the northernmost of the many wintering stations thereabouts: its name was Anoritok. As a strong southern breeze drove the ice a little from the shore, we went on thence. A strong gale was blowing; on one side of our craft the gunwale went under the sea. Finally, they could not help running against the ice, the ship's prow being lifted on its top. Not until it grew calm could they get off again. This was the first collision of our vessel with the ice. We continued between the shore-ice [ice-foot] and the drift-ice, and our ship at last ran aground. We then fastened it with a rope from the mast to the shore-ice, and when high water set in we proceeded behind the drift-ice and along the shore-ice. In this way we at length reached open water, inside of which we found a fine wintering-place, frequented by both hares and reindeer. But when I went out to shoot hares, I only got a few, sometimes one, sometimes two or three, and, although I searched for reindeer, I could not get sight of any. When winter set in we used to go ashore, two Tuluks [English] and I, to look for any sort of game; but we only met with hares and a few reindeer, the latter very shy, but the hares easy to get at.

In the first beginning of the winter a boat set out to the north, manned by nearly all hands. Only I and one Kavdlunak, with the cook and two sailors, remained. They stayed away for a long time, but I have forgotten how many days. At last, when the sea was frozen, they returned, walking over the ice, and having left the boat frozen up.

Then it really grew winter and dreadfully cold, and the sky speedily darkened. Never had I seen the dark season like this, to be sure it was awful, I thought we should have no daylight any more. I was seized with fright, and fell a weeping, I never in my life saw such darkness at noon time. As the darkness continued for three months, I really believed we should have no daylight more. However, finally it dawned, and brightness having set in, I used to go shooting hares. One day, when thus returning from a hare-hunt, I saw a crowd of people near the ship. Only think! they were the northern natives whom here I saw for the first time. On approaching the ship, two natives came running towards me. The foremost of them, when he had reached me, accosted me in a very civil manner: "Art thou a native?" I answered: "Yes, I am a native." He: "Hast thou got any hares?" I: "Yes, I have got three hares." He: "With what sort of weapon hast thou got them?" I: "Look here, my gun." But when I spoke thus, he did not comprehend, but examined it, how it was. I said: "It goes very far, taking hares, reindeer, ptarmigans, and Natsek-seals." On hearing this he started. When I arrived at the ship, I could hardly get along for the people, who would know what I said, but did not understand all my words. So, as I could scarcely get on board, the mate gave me a hand's turn, the natives, for mere civility, being unable to assist me.

When first I saw these people, whom I knew nothing about, and nobody had examined, I feared they might perhaps be murderers, as they lived apart from any Kavdlunak; but, on the contrary, they were harmless men. In the evening they went to sleep on board the vessel. The Tuluks offered them something to eat, bread and beef, and such like, with tea, but they did not relish them, they only tried some little bits. They said: "We cannot eat it;" and added, that they should like to have some hare-meat. But our Commander was careful of our hares. The next day, when they left us, our Master gave them wood, needles, iron, and matches, and they went off very thankful and cheerful.

After their departure the [frozen up] boat was found broken asunder . . . . and the sails in patches [?]—only think! a native had fallen in with it, and being unable to make out what this thing was amidst the ice [?] he had broken it into pieces. Our Commander, Kaine, grew angry, as he knew not who had done it. Later on, a native arrived on foot, named Majok. When I returned from hare-hunting I saw him shut up in the ship. The Master ordered me to examine him as to who had spoiled the boat. He said: "I don't know, I have not done it." The Master said he would shoot him if he did not confess. On hearing this I took fright; at once pitying him, and afraid to look at him, I uttered: "He says he will shoot thee if thou dost not tell." He replied: "I have not done it, I don't know it." Finally, unable to overcome him, they grew silent. Our Commander said to me, that he intended to shoot him. I answered: "What a pity!" We went to sleep, while he was kept prisoner. In the beginning of the night I heard a noise. I went out and saw him running off speedily. I wonder how he managed to get out, the hatch-way being very high. After his departure no natives made their appearance more, I think they were frightened.

Towards spring I began hunting Utoks [seals resting upon the ice], and usually got some, but I do not know how many, as I have not counted them. I also got four reindeer and several foxes. When they started on their first sledge journey, the sledge was dragged by men, and stayed away for many days. I afterwards set out to join them; I travelled by dog-sledge, and did not know the road, but had a map of the country. While still I went on, I saw a great bear coming straight up against me. I could not master my dogs any longer and was obliged to cling to the sledge lest I should fall off. But the bear took to flight, and I pursued and came up to him before I could loosen the dogs from the sledge. He was just going to reach an iceberg on the edge of an open water into which he dropped, whereupon my dogs

stopped and some of them got free. I fired and hit his muzzle, but, as he crept upon the iceberg, I missed him.

I again gathered my dogs, and travelling farther I saw another bear, but I prevented my dogs from perceiving him; again I saw another blackish one, the natives yonder call them "A;" hunting them is very dangerous. I travelled and stopped at a large promontory, the distance from the ship being 100 English miles. Here I slept, and in the morning I started, travelled the whole day; in the evening I lay down to sleep upon the ice. The next morning I set out, and finally towards noon I met with the men I sought for. When I came to them they were upon an island and had got a bear. They were busy cooking, and regaled me with bear's meat.

Here I slept, and the next morning the others started in order to return, but I got a companion and continued northward. This companion was named Mister Morten. We passed a great glacier, proceeded the whole day, and did not reach land before next morning. Again we went on, and fell in with a large open water. We followed the shore-ice [ice-foot], but when this ceased we were obliged to stop. The next day we took a walk along the beach, carrying the dogs along with us, and saw a big bear running across a plain towards the hills. We called the dogs, and when they arrived I showed them the bear by running towards him, whereupon they stopped him. I then ran to them, but waited for my companion, in order to get a rest for my gun, whereupon I fired, and shortly after the bear tumbled over, quite dead. But the cub was killed by merely pelting it with stones.

We carried off the flesh of the cub, but only the skin of its mother. When we reached the shore we left our burdens and continued our trip to the north. Again we discovered a bear, but he escaped by plunging into the sea. Not far from a steep cliff I rested, waiting for my fellow; on his arrival we turned back and came to our stores. We had them dragged by the dogs, reached our tent, and being very fatigued got a good sleep. The next afternoon we ascended the hill to build up a beacon, showing the point we had reached, and we marked the rock.

The following morning we set out to return to the ship, and travelled, I do not know how many days, the surface of the ice becoming covered with much water. At last we reached the ship, open water being still four miles off, and remaining so the whole summer, as the ice did not break up. I used to catch hares, the country abounding with them. We also discovered bones of musk-oxen, and their crooked horns, but no living one.

In autumn, when the new ice was forming, some of our party set out for Upernivik [the nearest Danish settlement] in a boat. Naparsisortak joined them. I should have liked to do the same, but our Commander forbade me, saying they would be frozen up, and be unable to reach Upernivik. To be sure, as it had grown winter, Naparsisortak came back by sledge with one companion. They had left the others not so very badly off, but, beginning to run short of provisions, the natives used to send them meat as gifts.

In this way they came back, the natives carrying them to the ship by sledge. They looked very emaciated and were dreadfully voracious, but the Master bade them not to eat too greedily, fearing it might be hurtful. The next day his people, of their own accord, tried to cook meat in the native fashion, imitating the native lamps in their room in the ship. During this time I happened to go outside, and observed that our ship was taking fire. I shouted at once to those inside: "Our ship is on fire!" They then hurried out, and, drawing salt water from a hole, succeeded in quenching the flames.. Our Master gave me many thanks for my quickness.

When spring came round, we started for the north on foot, dragging our sledge. After several days' travelling we put up our tent upon the ice. Having discovered many of their footprints I went out in search of bears. I fell in with a big one, who stood upright, but on my approach he squatted on the ground. While still drawing nearer I came to a large iceberg and heard a sniffing sound. I looked upward and discovered close above me another big one, who just emerged and disappeared. While I proceeded towards the first, which still was a little beyond rifle-shot, all of a sudden he took to galloping towards me. I fired at his head, but without hitting it properly. I was seized with fear when I had fired, and he tottered; but, before I had loaded my gun again, he went off, stooping. I followed to finish him, but fired without hitting and lost my game.

As I was fatigued I rested on the top of an iceberg, but before I could manage to load my rifle I perceived something sniffing. Looking downward I saw another bear beneath me. I fired and he took to his heels, following the track of his companion. When I had rested I turned back to our tent and found all my companions asleep. In the morning we set out [for the bears, thinking that?] they were in a dying state. We discovered a large bear, but, although the ice was quite level, he disappeared . . . . we heard their yelling . . . . [?] as my rifle did not go off, I fired at him with my fowling piece, but he scampered off, and then we saw no bears more.

In this place I only write down a little of what I ought to relate; so many years having elapsed I have forgotten so much. In winter, when daylight had commenced, they tried to go to the west side on foot, dragging their sledge, but, without reaching the shore, they turned back. I believe there were three Tuluks frostbitten. Naparsisortak and the Kavdlunak, carpenter, left their companions [and came back?]. We then directly started, taking with us the Kavdlunak, although he had just arrived and was perfectly exhausted. When we had eaten, he lay down upon the sledge, and we started dragging him, and having with us our Commander, Kain. We travelled the whole night, and finally reached them. Here we slept in the tent, feeling pretty cold, and when we awoke we returned, placing them upon the sledge. On the road we halted, almost unable to pull the sledge on account of the heavy load, four frostbitten men. But, proceeding on, we came to the vessel. A few days after our cook died from severe frostbites, also one of the sailors died. One of our officers, whose feet had been attacked by the frost, recovered; also the other officers recovered.

When spring set in the Master and I used to make excursions; he was very clever in not despising native food. Once, in the beginning of autumn, when we travelled by sledge over the new ice, we fell through. We carried my kayak with us, and the dogs having

scented the footprints of a bear, we were unable to keep them back. On setting out upon the new ice the dogs fell through, and so did our Master, close by the sledge, only his head appearing above the water. I immediately stretched out my arm to give him help, but he forbade it lest I should also fall in. I rested upon the kayak, which was placed upon the sledge that had dropped into the water. My companion swam to the dogs and climbed up the ice by taking hold of the dogs. I succeeded in crawling from the sledge upon the ice. As we were unable to manage the sledge, we merely cut the thongs by which the dogs were tied, and took to running towards the ship. I feared my companion would have been frozen to death, but we succeeded in reaching the brig safely, by a forced run, I think, of about four miles.

One day also I started for a reindeer hunt. I returned to the ship after having stayed away for several days without having seen a living thing, excepting a hare. We also tried a trip across the sea to the west coast, but did not reach the large house [?], which was our goal, the heavy ice making it difficult of access. Also once I made an excursion with another to visit the natives, and, by the way, in kindling a fire to boil some water I chipped a stock and happened to wound my right hand, nearly cutting off my thumb. However, we proceeded in search of the houses, though ignorant of their site, and luckily we fell in with a sledge track, which led us to two houses. On our arrival we were received with kindness. When I held out my hand they pitied me, and bade us directly go inside; they would take care of the sledge and dogs, they said.

When we entered we found it very hot. I examined the house and found it wholly constructed of stones, even the very ceiling. Looking upwards, the large slabs seemed ready to fall down the next moment. We were instantly invited to eat and regaled with walrus-meat. They also ordered in some rotches [small auks], and when these were brought we found them quite fresh—only think! Now daylight had begun, and yet they had preserved during the whole winter the provisions gathered in autumn. To be sure those natives had an abundance of game, walruses, rotches, hares, and foxes. We even tasted white whale skin. These courteous people said, that the next day they intended to go walrus hunting, and would like to take my companion, the Tuluk, along with them. When I asked him, he complied, but I remained, as my hand ached dreadfully, being cut between the fore-finger and the thumb, so as almost to sever the latter. They returned with one walrus, my companion having got one of its big paws for his share.

We slept here two nights, and returned in one day to the vessel, my companion taking charge of the driver. On approaching the vessel, our Commander, who had observed that I did not drive the sledge, came towards us, and when, soon after, we had come on board, he said that he would cure me fairly, and added, that if I obeyed him the wound would soon be healed. He began curing me by cutting away a part of the inner flesh. To be sure it ached dreadfully when he took out the bad flesh, but it was soon healed.

After I had recovered, the Master and I repeated the visit, but on our way home he fell sick. Afterwards I once again called on the natives in order to take part in a walrus-hunt. I got one walrus. Eventually my companions began to think of abandoning their vessel and repairing to Upernivik. I did not believe they would be able to reach it. At the same time I happened to visit the natives in order to get hares. The day after I had come to them I set out for the chase in a gale from the north. A heavy squall suddenly carried me off, hurting me against the hard frozen snow. My native friends led me by the hands to the sledge, and carried me back to their houses, where I recovered during a stay of several days. As those men behaved so kindly towards me, I began to think of remaining with them. Spring came at last. When they were going to abandon the ship, I proposed to our Commander to visit the natives in a boat, and, as he complied, I went off to them, and intended to come back. But they began persuading me to remain. My companions would never reach Upernivik, they said, and they would take me along with them when they removed.

A pity it was that our Master behaved with haughtiness towards his crew. Also, once he treated me in a similar way. The occasion was as follows:—I had cut the head off a reindeer-skin of my own catch, intending it for a sledge-seat. I went to the Kavdlunak [Dane], who was just taking a walk, and said to him: "The Master intends to shoot me for having cut the head from a reindeer-skin; that is the only reason." The Kavdlunak replied: "Don't be afraid, he will never shoot thee, I am going to say to him: we have another king." While he repaired to the ship, I stayed upon the ice, expecting I should be fired at, but perceived nothing at all. This Kavdlunak, on coming out again, said: "There is no reason for thee to be afraid, only remain with us, I will be thy protector."

From this moment I thought more and more of leaving them when they started for Upernivik. Finally I said to him [Kane] that I should like to visit the natives, and when he complied I departed. It was my intention to return, but I began to envy the natives with whom I stayed, who supplied themselves with all their wants and lived happily. At length I wholly attached myself to them, and followed them when they removed to the south. I got the man of highest standing among them as my foster-father, and when I had dwelled several winters with them, I began to think of taking a wife, although an unchristened one. First, I went a-wooing to a girl of good morals, but I gave her up, as her father said: "Take my sister." The latter was a widow and ill-reputed. Afterwards I got a sweetheart whom I resolved never to part with, but to keep as my wife in the country of the Christians. Since then she has been baptized and partaken of the Lord's Supper. But I was greatly delighted at taking along with me one of the unchristened, when I returned to a Kavdlunak settlement.

A Talk about the Unchristened Natives in the North.

In the days of yore their ancestors used to visit Upernivik, for which reason they still speak of "Southlanders." Those northern people had for their merchandise walrus-teeth, for which they got wood, whereas the Southlanders had wood to barter with. Their ancestors also possessed kayaks. One

man, named Kassuk, when undertaking a journey southwards was told not to visit the Southlanders, because they used to kill their guests when they were going to depart. But he was an Angakok [wiseman, magician], and went off with his wife and children. He came to people who received him very kindly. But when invited to another house, the inmates accosted him as follows:—"Our neighbours used to kill their guests when they are going away, thou wilt not escape them." When they had spoken so, he again entered to his hosts, whom he found all asleep, except one young fellow who had to keep watch. This wretch he bewitched, making him fall asleep too, whereupon he went out and cut asunder the lashings of the other sledges and harnessed his dogs. Then he entered and asked his wife to follow him directly; he was going to put to the dogs, he said. So they set out over the ice before anybody had come out; but, when they gained some distance from the shore, a crowd of people made their appearance. They were seen collecting their dogs, but on starting their sledges broke down. Only one sledge continued to draw nearer, accompanied by a dog of a frightful look. But, when this dog had come abreast of them, he shot at him with his bow and, hitting his side, killed him at once. Now, first, his dogs took to run speedily, and left the pursuer behind. In this way the traveller with his wife escaped, and from that time no other journey has been undertaken to the south.

It is a great pity that people there in the north have no idea of a Creator. Only by me were they informed about the Maker of heaven and earth and everything else, of all animals, and even of ourselves. Also, about His only begotten Son, who came in the flesh for the sake of sinful men, for the purpose of saving them, teaching them faith, and performing wonderful deeds amongst them, and afterwards was killed on a wooden cross, and arose from the dead on the third day, and will come down again to judge the living and the dead. On hearing this the Northlanders were rather frightened as to the destruction of the world in their life as well as in their death [?]

How the Men yonder in the North subsist.

They pursue the white whales along the edge of the ice, using four hunting bladders in connection with one line, but on the big ice only one bladder. They get the seals which lie near their breathing holes upon the ice, by creeping up to them and harpooning them. They pursue the walrus by the aid of two hunting lines, both ends of which are furnished with a harpoon, and their spears are headed with a Tok [chisel]. As soon as the line becomes tightened [pulled by the stricken animal], they thrust this into the ice to hold.

They also catch seals by having many breathing holes at once occupied by men. One man then generally catches a great number, while the others only get a few, as the seals, when at the point of choking, have recourse to a few holes without leaving them.

Bears they kill by spearing them, after having brought them to bay by the dogs. They capture foxes in traps of four different descriptions. For hares they use nets made of sealskin thongs. For birds they also use an implement like a catcher.

Hunting seals at the breathing holes, during day, they call Marpok; during the night, Nirparpok. I also remember the following words of their language: sirlla pirnerkariarnarkark irnurk pirniarkark irgijarnarkark pirnirkark arllirnarkark narparpurk karparpurk pirniarllune arllarpurk sarnivarpurk irmirnirk narnurnijarpuk kirmursirgarpuk tirmirsarnut karllurpurk. Some of their words I have forgotten, as I left them after a few years' stay.

II.

My Second Northern Journey.

[*Under Command of Hayes.*]

Once during my stay at Kip John [Cape York?] in the beginning of autumn, we got sight of a ship. When drawing nearer they came close in from off us, lowered a boat and pulled towards us. When close by I recognised two gentlemen in the stern, the doctor and the astronomer, both of whom I knew were my friends. Before reaching the shore they shouted, calling me by name. I said: "It is I," on hearing which they were greatly pleased; I, too, was very glad to see these gentlemen, who liked me. They asked me: "*Ju* Hans Hendrik?" I answered: "Yes, I am it." They were also accompanied by three natives [of Greenland, Eskimos]. When they landed they said, that they wanted me alone to go with their vessel. I answered that I wished to take my wife along with me. They said: "Better let her stay behind, next winter thou canst go to fetch her." I replied: "I don't like to leave her, I pity her and her baby." They added: "Well, then, bring her." I said, likewise: "I will carry my tent with me." I then left the other tent to the parents of my wife.

We set out for the north, and while we sailed the wind freshened strongly, my dear wife soon fell sick, and so did I. After a little while we stopped to land. We went out after hares, because my wife was unable to live upon merely Kavdlunak food. I got two hares, the others got nothing. On coming on board I gave one of them to my wife, and earned many thanks from her. We stayed here for several days, and when we left we touched at the northernmost wintering station in an island called Pikiulek, but only on account of the heavy ice we met with. As the ice soon after spread, we went on, but were blocked again, and returned to a station called Eta. Here we got sight of reindeer on the hills, and we landed towards evening, carrying our guns. I got no reindeer on account of my gun being a breech-loader, which I did not know how to handle, but one of the Kavdlunaks got one deer. As it became dark very soon, we returned to the ship, and went to fetch the reindeer the next day.

I felt very happy that now I had got something to hunt for. When I started in the morning I used to return at noon, sometimes with two, sometimes with four deer; in the afternoon I pursued the same sport. There were also a great many hares. In the beginning of winter, when the sea was frozen over, I used to go hunting alone. To be sure, I had three natives as travelling helps; but two of them were engaged with various labours on board the ship, and the third with some carpenter's work.

In the beginning of winter one of these natives turned a Kivigtok [fled from human society, to live alone up the country]. We were unable to make out

what might have induced him to do so. The only thing we remembered he had uttered was—"What does J—— say when he whispers in passing by me?" When he asked me this, I answered—"I don't know at all." Also of the others he inquired in the same way, but we were quite ignorant of what he meant. Once, when the sea was frozen, he went outside towards tea-time, as we supposed, without any particular purpose. But fancy! all of a sudden he had run away. After tea, on going out, I said to my wife—"Hast thou not seen Umarsuak?" She answered—"He went out after having handled his bag. I thought he was going to take his tea, but he said, 'That is the only awkward thing, to understand neither Danish nor English.'" As soon as he was missed, some of the crew lighted torches and set off in search of him. At last I found his foot prints going to the hills. I followed them and shouted to him, but got no answer. When I had reached the top of the hills, also there he had still run farther. But, as I grew exhausted, and his track disappeared in the darkness, I gave him up wholly and returned to the ship, where the rest had now arrived. Although we still kept up a faint hope of his return, he was quite lost, and his memory left a deep impression upon me, he being the only friend whom I loved like my brother.

In winter, just before Christmas, the astronomer and I undertook a journey by sledge to look for natives. We crossed [passed by?] the great glacier and travelled the whole day [of course only twilight, there being continual night] without meeting with any people. A strong wind sprang up from the north and caused a thick drifting of snow, while we made our snow-hut and went to sleep. On wakening the next day it still blew a gale and the snow drifting dreadfully, for which reason we resolved to return. While we proceeded homewards the ice began breaking up, so we were forced to go ashore and continue our drive over the beach-ice [ice-foot]. We arrived at a small forth, and crossed it, but, on trying to proceed by land on the other side, it proved impassable, and we were obliged to return to the ice again. On descending here my companion fell through the ice, which was nothing but a thick sheet of snow and water. I stooped, but was unable to seize him, it being very low tide. As a last resort I remembered a strap hanging on the sledge-poles, this I threw to him, and when he had tied it around his body, I pulled, but found it very difficult. At length I succeeded in drawing him up, but he was at the point of freezing to death, and now in the storm and drifting snow he took off his clothes and slipped into the sleeping-bag, whereupon I placed him upon the sledge and repaired to our last resting place.

Our road being very rough, I cried from despair for want of help; but I reached the snow-hut and brought him inside. I was, however, unable to kindle a fire, and was myself overpowered with cold. My companion grew still worse, although placed in the bearskin bag, but with nothing else than his shirt. By and by his breathing grew scarcer, and I, too, began to feel extremely cold, on account of now standing still after having perspired with exertion. During the whole night my friend still breathed, but he drew his breath at long intervals, and towards morning only very rarely. When, finally, I was at the point of freezing to death, I shut up the entrance with snow, and as the breaking up of the ice had rendered any near road to the ship impracticable, and the gale continued violently, I set out for the south in search of men, although I had a wide sea to cross. My nine dogs pulled quickly, and, by catching hold of the sledge-poles and running, I began to be revived. I passed by a great number of walrus breathing-holes. Before I could reach the opposite shore my dogs stopped from exhaustion. I was obliged to stay, and tried to sleep, but the cold kept me awake. At length I let loose the dogs, and set off on foot in search of a house I knew, thinking it might be inhabited. But by the way I tumbled down, and could only proceed by creeping. When I reached the house I found it empty; I made an attempt to sleep, and after a miserable slumber rose and fell down again, but at last succeeded in getting a little warmer by walking.

When I came to the sledge the hounds had almost consumed my store of provisions. I went back to the house, and then fell truly asleep. The next day I set out for another house I knew, but, before I reached it, my dogs again stopped from weariness. Then I threw myself down in front of a high cliff, awaiting my death. When here I lay prostrate, I uttered, sighing—"They say that some one on high watches over me, too;" and I added—"Have mercy on me, and save me, if possible, though I am a great sinner. My dear wife and child are in such a pitiful state—may I first be able to bring them to the land of the baptised!"

I also pronounced the following prayer:—

"Jesu, lead me by the hand
While I am here below,
Forsake me not.
If Thou dost not abide with me, I shall fall,
But near to Thee I am safe."

Thereafter I rose, and set off again on foot, after having loosened the dogs. I came to the house, and found it partly unroofed. However, by aid of the blubber I carried with me, I boiled some water, and slept. When I awakened I went to the sledge, put to the dogs, and proceeded. I crossed an inlet also on foot, because of the snow being too deep. I made for the station called Natsilivik, thinking there might be people. On approaching it I fell in with snow-bare ice, and sat down on the sledge again. I came to Natsilivik, but found also this place uninhabited, and thought that if the next station, Itivdlek, was so too, I should die. I cleared out the house . . . . my hounds ate [?] . . . . I slept here, and when I wakened I set off for Itivilek. On this road the ice was tolerably free of snow; but nevertheless, when I tried to sit down on the sledge, the dogs were not able to pull me along. I again took to walking, and when I had passed what is called Sermiarsuk, before I had discovered human footprints, the dogs got scent of them, and began running quickly.

I then sat down again, the dogs quite altered by following the footprints, and, how lucky! I discovered the light of a window. On coming nearer I fired my gun in order to warn them. At the same time people appeared, and it was to me as if I had reached my home. These folks were very kind and hospitable. When I entered the house and began to take off my clothes, the fox-skin of my jacket was as soft and moist as if newly flayed. My outer bearskin-trowsers

were not so very wet. When I took off my hareskin-gaiters, they stuck to my stockings from being frozen together, and I could not get them off but by cutting open the boots. Had I used sealskin-gaiters I think I should have frozen to death. Here I stayed for many days, being unable to return alone. At last I took it into my head to fetch the parents of my wife from the farthest off wintering station, although I was greatly concerned about my dear wife and child, who lived solitary on board the vessel with no female companion. Our little daughter was still a baby, and they longed for me as their only support.

At last I travelled southward with two companions to a place called Agpat. We crossed [passed by?] a great glacier, and, after having slept once, arrived at Agpat, where I found my foster-brother, married to the elder sister of my wife, and now I came to him he was to me like a true brother. Here I remained for a great part of the winter, as it was difficult to make my return journey during the great darkness. Finally, when daylight re-appeared, and the weather was fine, I sent off the husband of my wife's sister to convey my parents-in-law from the southernmost station, and I left him my dogs for the journey. After remaining away for many days he returned to my great pleasure, as now I got companions for my passage to the ship and felt very anxious. After a stay of three days we set out for the north, accompanied by other sledges, intended for a walrus-huuting station called Kejatarsuak. It took several days to reach this place, where we gave our dogs one day's rest. One sledge continued its course northward to the ship, so that when we arrived there, after three days' journey, the first sledge already had announced our coming.

But on board they would not believe in him who brought the first message; they thought he was telling untruths, and that I was dead. When they heard the news of my companion, the astronomer, having fallen through the sea and been frozen to death, they conceived suspicions, thinking our deaths might be owing to some crime committed by the natives, although, notwithstanding their being unbaptized, they abhor manslaughter. On my arrival I found my dear wife tolerably well; but I could not be happy since I left that friend of mine who had loved me so kindly, and who also, some winters before, when we spent three years together, had treated me with such goodness, Our Commander, Ese [Hayes], was gladdened by my arrival, as he had believed me to be lost. He enquired where I had left my friend. I replied: "On leaving him I covered him wholly with snow, now I will soon go to fetch his corpse." But he said: "When the days grow longer thou mayst go for it, better now first try to get some reindeer, we are longing for reindeer meat."

I then remained for several days to await a brighter season; the first day I went out shooting I got a large rein-buck. Afterwards I hunted every day, sometimes bringing home two deer, sometimes three. At last, when bright sunshine had begun, a sledge arrived which was engaged to accompany me. We also got the ship's mate for our companion. When we arrived we dug among the snow, and brought forth the dead man still enveloped in his bag. I feared the foxes might have eaten the body, but even the bag was quite untouched. We deposited him on my sledge, the mate followed with my comrade, and we came back to the ship in the evening. They brought the corpse into the Captain's cabin for him to thaw. The next day, when I saw our Commander, he said: "I thank thee for thy having taken care of him."

Now the bright season had set in, I gave all my time to hunting reindeer and hares. I also tried walrus-catching, and got a very large one, but being quite alone I merely fastened it [to the edge of the ice], after having killed it. The next day I returned with the sailors, an officer and two natives, to haul it up on the ice. But as it proved too heavy, we cut it up in the water, severing the head and a part of the flesh. What a size! I had never seen one like that during my sojourn there in the north. The natives as well as myself were used to catch walruses, but we never met with its match. When first I discovered it, it did not stir, and when it had dived I proceeded to the water's edge to watch it. At last I began to hear signs of its rising again, and as it emerged I harpooned it with the help of a very long line, furnished at each end with a harpoon. As it dived after being hit, I fastened the other end to the ice, and hauled in half the line; and when it emerged the next time I struck it with the other harpoon, so as to make my line become double, and then I killed it with the spear. When we had cut off its head and some of the flesh we returned.

After this I again took to hunting the reindeer; only once more I went in search of walruses, and got a small one, but then I chiefly followed reindeer-hunting, they being so plentiful. However, I happened to get nine hares also, and of the reindeer I killed two with my fowling-piece.

In the beginning of spring a man arrived by sledge, named Amalortok. He was accompanied by his son. They came in search of medical assistance, both of them suffering from a swollen throat, and at the same time to visit their relative, my mother-in-law. After a stay of several days they left us. On their arrival, the same men had told us that diseases of the throat and of the stomach were raging among the natives, of whom several had died. After their departure my mother-in-law also fell sick, got still worse and died. This was a hard blow to me, as she had behaved towards me like a tender mother. The amiability of these unbaptised people is to be wondered at; they are never false, but always loving towards each other.

While I was hunting reindeer in the beginning of spring, I once got nine deer, although I remained standing on the same spot. Later on, when the sledge parties prepared to go, our Master ordered me to remain, and collect reindeer for provisions. When some natives had arrived—three men, with their wives—the sledge party started, with Jensen, and the Captain, Mister Karmek, and Kemart—I have forgotten how many they were. Three days after some of them came back, having found it impossible to procced. Some time after we went to fetch the boat, and brought it in one day. Later on I departed, carrying along with me my tent, and followed by the natives, whom the Master intended as my porters, to carry to the ship the haunches and legs of all the deer I happened to kill, whereas he asked us to eat only the saddles. During several weeks I collected reindeer; I did not count their number. At spring-time my father-in-law left us, in order to visit his

eldest daughter. A little before he started he was unable to walk, on account of his leg paining him, but as soon as he recovered he left with his son. This parting was very sad to me, as I could not expect to see him any more. All of us fell a-weeping. I had lived with him and his wife for several years, and they were to me like parents. Had she not died, both of them should have followed me to Upernivik.

We afterwards sailed, and touched at the island of Pikiulek, where our cable was injured, and we lost our anchor by a gale from the south. Our craft scraped the ground, but soon after came afloat again. I went ashore with some others, who got several reindeer; I only got a young rein-doe, a very small one. I also came to a place where the walruses use to creep up on the ice, and saw many of them, but only had at hand my gun. I shot four young ones of that year's brood, but their mothers rolled them into the sea. The next day I repaired to the same spot with my large hunting-line, followed by the sailors, and got four walruses. We brought them to the ship, hauled them up on the shore-ice, flayed them, and set to cooking at the same time. Here were also lots of eider-ducks, and we got plenty of them.

When we left this place we touched at the Westland, and, starting thence, steered for Upernivik. When we had anchored at Upernivik, and I came on deck the next day, the Master summoned me to the stern, and when I came to him, he thus accosted me: "People say that thou hast caused Pele to run away, him who turned Kivigtok during the winter?" I answered: "I have not made him run away, who says that I have done so?" . . . . Thereupon the crew collected around the Master. One of them, Carl Emil Olsvig, passing by me, said: "Don't fear, I will help thee and speak in thy favour." When they had finished, Doctor Rudolph [the trade-agent, who had come on board] said: "Farewell! to-morrow thou and thy wife come ashore and stay at Upernivik, I will take care of thee."

The next day we landed, to our great delight, and were lodged in the house of Julius. The Captain came too and proposed to convey me to Fiskernæs, but I answered that I wanted to remain at Upernivik, and he consented. Our Master now appeared to be quite changed, full of love towards me, and liking me as he did in former years. He gave me a gun, which I took, but another rifle, which likewise he offered, I refused, as it did not shoot straight. He also added tea and other provisions and pork, and a wage-sum of 72 *dollars* [Danish?]. Doctor Rudolph proposed that I should settle down at Augpilagtok; the trader of this outpost would take me there; no station was equal to Augpilagtok, he said. I spent three winters there, one at Upernivik, and one at Kingitok. At last I removed to Kangersuatsiak, and was engaged by the trade as a labourer. While living at Augpilagtok I had work at Upernivik every summer. At Kingitok I taught the children, the clergyman having sent me there for this purpose. In spring I went to Upernivik, when the merchant wanted me to work there. Doctor Rudolph was so kind towards me and my little wife that I could not refuse him. Finally, when taken in regular Government employ, I settled down at Kangersuatsiak.

(To be continued.)

A VISIT TO MYSORE IN THE FAMINE YEAR.

THE first week in October we left Ootacamund—the pleasantest of Indian hill-stations—and proceeded to Mysore, taking the Seegoor ghât road. The scenery on the ghât is fine; but travellers dare not linger long to admire it, for it is a district where even natives suffer terribly from jungle-fever, and which to Europeans is deadly. The descent is between 8 and 9 miles of steep, and, at this season, very muddy and slippery road. Twelve miles more on the plain brings one to the Tippacadoo river, on nearing which the road lies through a quite ideal teak-wood forest, belonging to the English Government. But here, too, amidst the fine trees, grassy glades, and flower-besprinkled undergrowth, lurks the treacherous malaria, and we hastened through it.

The bridge over the river was partly carried away by a flush during the first burst of the South-West Monsoon, and, its reconstruction being still in progress, we crossed on a raft. From here we sent the horses, upon which we had ridden thus far, back to Ootacamund, and found, on the other side of the river, a bullock-coach waiting for us, in which we were to travel for the rest of the day and through the night towards Mysore. In this part of the country, district officers use these conveyances very generally. They are a cross between a small omnibus and a bathing-machine—on two wheels. During the day a front and a back seat accommodate two persons without much discomfort; and, for night travelling, boards from under the seats are brought forward, also the cushions, and a bed is thus formed upon which one can pass the night with a fair amount of ease.

It is somewhat galling to an Englishman to find the vastly superior condition instantly assumed by the road on its leaving English and entering the Mysore territory. Such is, however, the case; and, indeed, throughout Mysore the roads are admirable.

We left the river at quarter to 11 A.M., and, in spite of heavy rain and a good many hills, jogged along at a very fair pace, and reached Gundelpett, 18 miles from Tippacadoo at a quarter past 3 P.M. Here we were to dine, and afterwards to resume our journey with our coach converted into a bed. The whole distance between Ootacamund and Mysore is about 72 miles.

At this place (Gundelpett) was a small Famine Relief Camp and Hospital, both of which we visited, accompanied by the Inspector, a quiet, civil-spoken Eurasian, and the Dresser, an "advanced" native, who had passed through the Medical College in Madras, and seemed well up to his work. It was the hour for the evening meal, and all the people were squatted on the ground in two long rows facing each other, the men and boys on one side, the women and girls on the other. Each one had a tin pannikin or dish before him, and they were all warmly clad, either clothes or blankets, or both, being given them on their arrival in the camp according to their need. Terrible objects many of these poor creatures were; but the saddest sight was that of the very young children (many of them orphans), who resembled animals more than human beings in the perfectly fleshless state of their bodies, and the listless, apathetic, expression on their countenances. It was heart-rending to see some

of these poor little creatures—mere babies of 3 years—with hands and arms like birds' claws, picking up grains of rice, one by one, but with hardly strength enough, it seemed, to carry them to their mouths. In a short time the cooks appeared, bearing large cauldrons of steaming rice, and a sort of soup made with dhāl (a kind of pulse) and condiments. The allowance for each adult, per day, was 1 lb. of rice, and 3 pie (1¼ farthings) worth of condiments. This was divided into two meals, and the amount of rice for the one we saw distributed, was, two large handfuls, with two or three ladlesful of the soup. A very generous meal it appeared for starving people whom one would have expected to be grateful for the merest crust. But the native of India is a strange being, and the more one sees of him, the less one understands him. As we passed down the lines, many who had just received their portions, held them out to us, and vociferated loudly in grumbling tones. On inquiring what they were saying, the Inspector laughed, and answered: "That happens at every meal; they want to have mutton every day, and only get it on Sundays!" These same people, had they been left alone, would in all probability have died in their villages or by the roadside, and they would have accepted their fate, *as their fate*, with the calm stolidity characteristic of the Hindu. But Government having interfered with Providence, and determined to keep them alive if possible, was bound, they seemed to think, to do it in luxury! Probably very few, if any, of them had been accustomed to eat meat every day in their own homes.

The hospital contained more inmates than the camp, for there were no relief works here, and the camp was principally of service for drafting those who were too weakly to work in the larger camps at some miles distance, and for sufferers coming from the Wynaad district on their way to Mysore. The hospital was built of reeds and dry grass, and was orderly, cleanly, and admirably ventilated. The patients were for the most part suffering from famine diarrhœa, dysentery, or dropsy. For cholera, smallpox, and other infectious disorders, there was another small hospital isolated from the rest of the camp.

For the hospital patients the dresser was allowed to order such diet as he considered necessary—spoon-meat, milk, arrowroot, &c. The same grumbling, however, went on here as in the other part of the camp, though, in many cases, there seemed to be more food than the patient could get through. Altogether, after visiting three or four Relief Camps in different parts of the country, and hearing about their inmates from those in charge, one's estimate of the character of the lower class of native is considerably lowered. Deceit, avarice, and ingratitude seem general. And yet no one could behold these miserable objects without feeling that every effort must be made to help them. It is a curious fact that whereas a European would be, for a day or two at least, unable to move before dying of starvation, a native of this country will almost literally die walking, that is, he will walk on until he drops by the roadside and dies. Many of them, too, were so far gone when admitted into the camps that, after eating their first meal, they expired as though it had contained poison. This, however, is not surprising; for it would, of course, be impossible, in a camp containing hundreds, to bestow upon individuals that constant attention required by a starving person when first restored to food.

We travelled through the night in our bullock-coach, and at daybreak reached a village about 10 miles from Mysore, where a carriage had been sent to meet us, which brought us to our journey's end at about 7.30 A.M. next morning.

There is not much to interest a traveller in the city itself. The palace is curious; but resembles the palaces of most native princes, with its intricate passages, unexpected stairways, and small dark rooms opening on to verandahs which look out upon court-yards. There are, however, some few things well worth seeing here, such, for instance, as carved ivory and embossed silver doors, carved stone pillars, and a very fine collection of arms and murderous weapons of Southern India, belonging to the times of utter barbarism.

Our visit was happily timed, for the day after our arrival was the first day of the festival known here as the Dasserah, in Bengal called the Daseerah, and in religious parlance, the Doorga pooja, or worship of the goddess Doorga. (The Dasserah simply means "the ten days" during which the feast lasts.) On this afternoon, therefore, the throne upon which the Maharajah was to be seated, and the jewels which he was to wear at the next day's durbar, were to be prepared, and we accompanied his guardian and Mr. Runga Charlú, the Comptroller of H.H.'s household, when they went to the palace to see these things taken out of the strong-room.

A crowd of officials assembled, and the bit of rag in which the padlock was wrapped, being unsealed, and lights brought, they proceeded to produce from recesses in the strong-room, boxes upon boxes, and cases upon cases, of jewels. Many of these were only brought out that we might see them, and others were the gala and bridal ornaments of the Ranees. One box contained gold ornaments of great beauty and value, though generally of rude workmanship, which were huddled together in a careless heap, as though of no consideration. With one or two exceptions, the ornaments were of native design and setting; and, in some instances, this was to be regretted, for one felt that the jewels would have had greater justice done them had they been cut, and, in jeweller's phraseology, "had the light let in." But, as a rule, I doubt whether any but an Indian jeweller could make flat, uncut stones appear to so much advantage, and with so rich an effect as that produced in the greater number of these ornaments.

The jewels to be worn by the Maharajah on the following day were two magnificent necklaces of pearls, with pendants of emeralds and rubies; armlets, earrings, and turban ornaments corresponded, and for the four corners of the canopy above the throne were tassels of about half a yard in length, formed of strings of magnificent pearls—literally "ropes of pearls." One quite regretted that more care should not have been taken to preserve their colour, which was not good. Perhaps the most beautiful of these many beautiful things were the carpet and cushions used by His Highness at private durbars. The material was cloth of gold, embroidered with pearls, and encrusted with a mass of rubies and diamonds. The effect was wonderfully rich and beautiful, and the value of the carpet, round

bolster, and two small square pillows, must be enormous; for the jewels are valuable stones, and the pearls particularly beautiful, whereas those which one is accustomed to see in masses upon the horse-furniture and trappings of native princes are for the most part rough stones and very inferior pearls.

Early the next morning all the English officials at the Mysore Court attended the durbar held by the Maharajah on the first day of the Dusserah. He is supposed not to leave the fort during these ten days, and every day sits for a certain time in the open gallery of the palace, which looks upon a large public court-yard, where he is seen by his people: a somewhat severe trial this for a lad fond of polo, cricket, and other outdoor sports and amusements. In the afternoon, we, by H.H.'s permission, accompanied his guardian to the palace whilst he was thus enthroned, holding a public durbar of native gentlemen, and watching the sports in the court-yard.

In the beginning of time the Doorga pooja was simply a festival held in honour of the goddess Doorga, one of the marvellous creations of Hindu mythology, who, formerly known by other names, became possessed of that of Doorga in consequence of her conquest over the mighty and tyrannical giant Doorgu, after fabulous struggles on both sides. In common with most Hindu festivals, the worship of this goddess was attended by every species of license and obscenity. After awhile, it became the occasion for mustering the troops, reviewing the army, and, in the days when India was divided into many states governed by chiefs, each one of whom was a sworn foe to his neighbour, with the result that at the end of the feast the army was frequently led out to war. In later times the remains of this appeared in the tournaments and mimic battles which formed, during the festivities, part of the amusement of the native courts, and scenes from which are favourite subjects for the pencil of native artists. Now, however, with no standing army, and only enough soldiers to supply the necessary guards for His Highness, the "show" at Mysore has sunk into insignificance so far as it in any way represents a military parade.

We were received in the court-yard by some of the court officials, relatives of the Maharajah, and by them conducted upstairs to the gallery where His Highness was seated cross-legged on his throne, with rose-leaves strewn and piled around him, surrounded by his court, and with a crowd of native gentlemen either standing by, or seated on the floor of the gallery, watching the games in the court-yard. Sadly bored and weary the poor lad looked, and right glad must he have been when the lengthy ceremonies of the first day came to an end. After being presented, we were seated upon chairs placed at the Maharajah's right hand, whence we also watched the proceedings. There were one or two good wrestling matches, but the scarcity of food had told upon the wrestlers, and they did not exhibit, we were informed, their usual strength and skill: moreover, the best men reserve themselves for the last day of the feast. An open square was formed round the court-yard by the guards, who at intervals held their spears aloft and shook them, producing a wild ringing sound, and then ran round the square amongst the crowd in a mazy figure, which had a very picturesque effect.

As it grew dark the torch-bearers appeared, and uttered the "Salutation of the Torches," in loud tones. This, we were told, takes place every evening at lamp-lighting in the palace, but we could not learn either its origin or import. It is provoking to one seeking for information to have his questions so often answered by "It has always been so"—"there is no reason for it"—"it is the custom of the country."

Presently the state-elephant, with his forehead and trunk brilliantly painted, and wearing anklets of silver and wreaths of flowers, was brought into the court-yard to perform his salutation under the gallery. He was followed by the state-horse, cream-coloured, and decked out like the elephant, with flowers and gay trappings. Then began fireworks, some of which were very good; and then, what is more interesting, and, so far as I know, never seen out of India, fire-games. Men with poles, which have at either end a large ball of flaming rags, whirl and twirl them about with extreme dexterity in all manner of figures. Some carry two poles, and on seeing the four large balls of flame, from which portions are constantly dropping, moving so rapidly in all directions, it seems marvellous that the man, who is clad in nothing but a cotton shirt, should escape being burnt. Others had flaming wheels, in the centre of which they stood whilst twirling them rapidly round and round.

The scene at this time was extremely picturesque, the moon, and the blue-lights burnt at constant intervals, rendering it nearly as light as day, and causing the varied costumes and bright colours worn by the crowd to become clearly visible. We soon after took our departure, having first had wreathes hung round our necks, and been presented with flowers and attar of rose by the Maharajah, in the graceful Indian fashion.

I must not leave Mysore without mentioning an institution in which Mr. Runga Charlú takes much interest, and which we visited the next morning. It has been established during the famine, and is a School of Trade, where every boy who is being brought up by the State is taught some trade, so that on going out into the world he may not have to seek a livelihood, but be prepared to gain one through his own exertions. All kinds of trades are taught, and taught thoroughly—printing, carpet-making, weaving, carpentering, pottery, and similar useful works. The object being to teach the boys well, and not only to make articles for sale, the work, though with beginners rough, is always strong and good. One could not help wishing there were more such institutions in the country; for in India, as elsewhere, handicraft is degenerating, and the aim and object of young India is to acquire a certain knowledge of the English tongue, and then to occupy a clerk's desk in some public or or private office. More's the pity! A. M. C.

THE INLAND TRIBE OF GREAT NICOBAR.

IN a paper on the Nicobar Islands, in this Magazine (February 1875), I mentioned that there were tribes of inland people in the Great and Little Nicobars. Since writing that paper I have had an opportunity of visiting these islands, and that visit, with its results, is the subject of the present article.

We have old reports of inland tribes at the Nicobars, and ethnologists came to the conclusion

that they were Negritos, although no one had actually seen them. As the Andamans are peopled by such curious dwarfs, and as they are also found in the Malay Archipelago and Philippine Islands, it was considered desirable that a link should be found at the Nicobars connecting the Andamanese with the other Negrito tribes. The inland race, being likely to be of a lower stamp than those who had driven them away from the coast, were set down as being Negritos, and had been spoken of as such so often that it had nearly come to be considered as a fact that Negritos were to be found at the Nicobars. That there were people *inland* was quite certain. The Nicobarese spoke a great deal about them. The Rev. Mr. Rosen made the last attempt at colonising these islands in 1831-34.

In 1846 the Danish corvette 'Galathea' visited the Nicobar Islands, on her voyage round the world, and among the parts explored was the river (or creek) that opens out into the Galathea Harbour, in Great Nicobar. The expedition heard a great deal from the coast-people about the tribe living in the interior, who were said to be Orang-utangs;* it was also reported that they had neither huts nor canoes, and that they eat snakes and frogs, caught by magic spell. Although it was quite evident that the coast-people gave a very exaggerated description of this unknown tribe, they had, however, succeeded in awakening so much curiosity that an exploring party was formed to go up the river (creek), and, if possible, to communicate with them.

The expedition started on the 19th February 1846. The boats of the corvette were used, manned by European sailors. It was with great difficulty that progress was made, for every fallen log had to be got rid of, and the hot tropical sun was very trying to the men, so that the rate of progress in eleven hours was only from 16 to 20 miles. The narrative† records that they reached a spot "where the river turned at a right angle easterly, and where a large jungle-covered hill steeply overhangs the river. Behind this hill the river forms a little bay, and in this we found three or four canoes, fastened near the land. Having landed, we climbed the hill slope, and found the place carefully railed off from the river side. Inside this rail, which enclosed the whole hill, lay seven or eight empty huts. On the hill slope lay a fallen log, with its crown resting on the other side of the valley, where the canoes were lying, like a bridge in the air. From the care with which the place had been railed off, one might suppose that these poor savages were afraid of being attacked, and had kept this line of retreat open." [This alludes, I believe, to the fallen log.] "But of whom were they afraid? Who were their enemies? Captain Aschlund, who had visited the same spot the day before, had found that it had been just evacuated, and that fire was still burning on their cooking-places. They could not possibly know of our approach, so that it could not be us they feared. It was hardly either against the coast-people that they wanted to defend themselves, for it was quite apparent that these two peoples, although living on the same island, which is only 28 miles long, and 12 to 16 miles wide at its broadest part, were quite ignorant of each other, so that the coast-people spoke of the inland tribe as forest-demons, who lived in the trees, ate frogs and snakes, which they caught by supernatural means, and altogether resembled very much the animal whose name they gave them, namely, Orang-utangs. They assured us that they had neither houses nor canoes, but the first things we met were canoes and houses. Against whom were they thus keeping on the defence? Was it possible that war, with its wretchedness, had found its way into the centre of the jungles of this little island, and that the couple of hundred people who live here should try to destroy each other in this little place? All these questions and conjectures forced themselves on our minds as we wandered about in this little deserted village, whose only inhabitant we found enclosed in a sort of prison, formed of a couple of logs, with sticks between. This was a pig, who seemed famished, and, to judge from this fact, the inhabitants had probably not been there for several days. That this establishment had recently been formed was evident from the fresh state of the palisading, and the poles on which the huts rested. We all agreed that the inhabitants must be in a higher state of civilisation than our friends, the coast Nicobarese, would allow them to be. It is true that the huts were the most wretched specimens we yet had seen; there was hardly space in them for two people to sit, much less to lie in; but yet they were huts, and built on the same principle as those of the coast-people, namely, raised from the ground on poles, which mode of construction is always used by Malays when in swampy places. Several were merely small sleeping-platforms, with one side supported by the trunk of a tree, and roofed over with dhunny and rattan leaves or sheets of bark. Such a sheet of bark also formed the substance of their cooking-pot, which stood on a stand formed of four little sticks, with cross sticks, under which the fire was laid. . . . . We found some wooden spears, and some pieces of cloth pressed from the cettis bark, but they were very ragged. On the ground were thrown some used caldeira fruits, and in one of the huts we found a piece of prepared pandanus bread. Finally, we found in the forest, close to the railing, a big tree that had newly been felled, from which we concluded that their tools must be pretty good. Everything seemed to show that the inhabitants of this establishment were of the same kind of people as the coast Nicobarese."

Shortly after landing a most terrible thunderstorm overtook the expedition, and the violent rain, the noise of the thunder, the lightning, and the crash of falling trees, all combined to make the visit to this village an event not easily to be forgotten by the Danes, and many of them suffered very severely from jungle fever when they got out to sea. In February no rain can be expected, as it is the height of the dry season. The above visit of the Danish officers to the abandoned village was the only authentic information that existed of the interior of Great Nicobar, and it remained undecided who the owners were of these huts.

* This means simply men in the forest; and I think that in this case the name is not inappropriate, and need not be taken to mean monkeys. It must be remembered that no individual could speak the language of the coast-people, and that the Malay language, which was used, was a foreign language to both parties.

† *Corvetten Galatheas Jordomseiling Kjöbenhavn*, 1849, vol. i., p. 342.

In January 1871, on duty in H.M.S. 'Dryad,' I visited the Galathea Bay; but as the work of erecting a flagstaff and taking possession was performed in a day, and the Commander could not delay our departure, I had no chance of visiting the above-mentioned village. Ever since that time I have been most anxious to get another chance to visit Great Nicobar, and solve the mystery of the inland people. From the Nicobarese, near Nancowry Harbour, I had made all sorts of inquiries, but without any great result. They had all heard about these people, but had never visited them in their homes. Their name is Shom-Baeng. Shom means tribe; *e.g.* Shom-pu, a man from Car Nicobar. Their specific name is thus Baeng or Beng.

In 1872 some coast-people on a trading visit to Nancowry came to my house, and among them was a young man who was said to be by birth a Shom-Baeng, and who had lived with them from boyhood, the only connection he had kept up with his family being an occasional meeting with his mother in the jungle. As he knew his own tongue I was very anxious to get as many words from him as possible. This, however, was no easy matter, for never having before seen a European, he was very much frightened. What especially disturbed his peace of mind was our old elephant, who was bathing when he landed. For a time I succeeded in quieting him, and we proceeded very satisfactorily until sunset, but he and his friends could not be prevailed upon to remain any longer; nor did he ever return. He was a big, strong youth, nearly of the same build as the people of Nancowry, but perhaps a shade lighter in complexion. The most prominent feature was, however, his small oblique *Mongolian* eyes, and the circumstance that the back of his head had not been flattened, it being customary among the coast-people to flatten the heads of their little children. It struck me at once when I saw him that he resembled the men from Schowra, a little island to the north of Nancowry. Although I was convinced that these people had spoken the truth with regard to the boy, still I was very anxious to verify this curious discovery that *the inland tribe at Great Nicobar is of Mongolian and not of Papuan origin.*

At last, on the 1st April 1876, at 4 p.m., I started on my trip southwards from Nancowry, in a fine open cutter, with a strong convict crew—eleven lifers—and four free policemen as a guard, and with two Nancowry guides. It was rather late in the season, for the S.W. monsoon might be expected in a few days, and clouds had occasionally warned us. We had no compass, but steered by the stars, and my two guides had to take turn with me at the helm. It was a lonely night, the temperature mild and agreeable, and above us was the clear, starry sky, and a little moonlight. The convicts, whose life in these parts is such that they could tell their friends afar off many a wonderful tale, sat for a long time staring at the new islands we were approaching, till they gradually fell asleep. The wind was very steady, so that after a while our steersman was the only one awake. During the night we passed the little islands Meroë, Track, and Treis.

Early in the morning, Captain Johnson (our guide) brought us to anchor in a sandy harbour on all sides surrounded by coral reefs, near Little Nicobar. As the cutter could not land we had to fire a gun, which very soon brought a couple of canoes to our assistance. It is customary in the Nicobars, where inns are unknown, that the stranger selects a house as his home; and whenever he returns to the village he invariably goes to the same house, and is treated with the greatest hospitality. This house is his *gni lancije*, and his host will claim the same privileges, if he comes to his place. In every village I have visited I have such a host of friends, who are at all times prepared to receive me, and I should give great offence were I to go into another man's house.

After having chosen my host (*gni lancije*), we settled in his house, and in an hour everything was snug ashore, and the men set-to cooking. Then arose a difficulty, which threatened to put a stop to our expedition. Before starting I had filled four water-casks at our well in the settlement, because I was afraid that bad water might give the men fever, and this I had done by Brahmins. Now, the men refused to use the water, declaring it to be against their caste to do so. This, I felt pretty certain, was a trick. We found some little waterholes in the jungle, and I had to give the men leave to use this water, although it looked very nasty.

In the afternoon, I paid a visit to the little island Treis, one of the places where the magnificent Nicobar pigeon breeds. Next day we repeated the visit near sunset, as the pigeons are more easily got at about sunset and sunrise. After shooting, we all slept in the cutter. Next morning we returned, and made ready for the journey to Great Nicobar. My guide advised me to go to the little island Pulo Condul (*Nic Lamongshe*). We spent the night on the way, and a charming voyage it was. Current and wind, stars and moon, all favoured us, and we arrived early in the morning at Condul refreshed by a good night's rest. Our reception was enthusiastic, and the natives crowded on board, and in a very short time a house was cleared for my reception, and another for my men. As my crew consisted of convicts I had always to be very careful that they did not seize the boat and escape, and for this reason a sentry had to be placed over the provisions day and night. Meeting with such a cordial reception I at once profited by it, and told my host that I had come to see the inland tribe, at which they pulled very long faces; whereupon I at once declared that I did not intend stirring until I had succeeded. On hearing this, my hosts retired; and after a long consultation, told me that they were willing to do their best. There was at that time a man and his son near the coast, where they came to barter for tobacco. They assured me that he would be so frightened at seeing me that he would run away, but they would send some messengers before me with presents to prepare him. Accordingly some men set off at once with some tobacco and red cloth as peace offerings, and after taking breakfast I set off with my host and another man. Just as we were departing, my orderly, a fine Sikh, came up to me and begged to be allowed to follow me, saying that, as he was responsible for my personal safety, he would like to be with me in case the savages attempted my life. So he was allowed to come, but we went without any guns. A journey of six miles in a canoe, with a tropical sun over the sea, when it is quite smooth, and there is no breeze, is very trying; consequently, we all had to

take our turn at the paddles. I tried to while away the time in repeating some of their fairy tales, which my savage friends enjoyed very much. They repeated each sentence, and explained the meaning to each other. They are like children, and I had to repeat one of the stories twice. The sun was very hot, and the last part of the journey we were silent. We passed some large, steep rocks, in which are found edible swallow nests, and small valleys, where cocoa-nut trees and casuarinas gracefully grow on the alluvial soil behind the green bushes on the coast. At last we entered the Ganges harbour. A little rock island surrounded by coral reef forms the breakwater to this small but very safe harbour, and here I noticed paddy birds *(Demi egretta sacra)*. Inside the harbour were still visible the marks of a violent earthquake that happened here in 1846. The last remnants of the trunks of trees, which with their soil had sunk into the sea, still showed above water, and as we wound our way quite noiselessly between the dead trees into the bay, it made a very dismal impression on my mind. At last we touched at some rocks, where we found the canoe of our ambassadors. My host now produced a red cloth to put over my dress, otherwise I would frighten the Shom-Baeng; he then insisted on my taking off my hat, shoes and stockings, and although I tried to dissuade him, he would have me do it. As I had knickerbocker socks on, you may imagine that I was in a most uncomfortable position, a burning sun above, rocks covered with little sharp-edged oysters below, and surrounded by sandflies and mosquitoes. Quite silently we wandered along the rock edges, and when we reached the inmost part of the bay we came to a mud bank laid bare as it was low water. We waded across. On the other side was a little shed, if a little roof made of dhunny leaves on four poles may be so called. There we found the men that had gone before me, and they told us that the man had recently been here with his son, but had run into the jungle. I begged of them to run after them, as I felt this to be a most cruel disappointment. My host, however, told me to sit down, and proceeded a short distance into the jungle. Presently I heard him calling out in all directions. After a while somebody answered, and then followed a long parley, of which I did not understand a word. I dared hardly breathe, for I had made up my mind that, whatever happened, I *must* see this people, and now I was so near them, and, perhaps, yet so far from accomplishing my wishes. At last my host called out to me—"Come quick, and bring some presents." I rushed off wildly in my eagerness, but it was through a pandanus copse; a lot of the sharp-pointed leaves lay on the ground, which cut my legs badly as I ran. In one hand I carried a packet of tobacco, and a piece of cloth in the other. I came upon them near a little stream. The Shom-Baeng stood on the other side of the water, and was still doubtful in his mind. However, we prevailed on him to come across, when he snatched the presents out of my hand as a wild animal snatches food. My host walked off with him, while I went into the stream with an old man of our party, who came up to dress my little wounds, caused by the pandanus leaves. We remained here purposely for some time, to give Shom-Baeng time. When I returned to the hut, I found him leaning against one of the poles, staring at me, and watching my every movement, as if he feared that I was going to throw myself over him. He was, as I had expected, a Mongolian, with small oblique winking black eyes, such eyes as the frightened beast has. The coast-people have brown eyes. He could speak slightly the dialect of the coast-people, and they a little of his language, and also the Nancowry dialect, and so we got up in this roundabout way a conversation. He denied that his son was with him, at which I said nothing, although I knew that the boy could not be far off. He stood 5 ft. 8½ in.; and, for comparison, I may add that a full-grown Nancowry man stands 5 ft. 6 in. to 5 ft. 9 in., an Andamanese Negrito 4 ft. 9 in. to 5 ft. 1 in. From this it will be seen that he was by no means a little man. He was slenderly built, and had a well-formed head. His mouth was very different from that of the black coast-people, who have enormous protruding front teeth, that increase in size on account of the quick-lime and chavica-leaves which they eat; *his teeth were small, but black, his lips small and well formed.* He told me that his people chewed betel nuts (areca), betel-leaf (chavica), and quick-lime; but that, as they did not know how to burn lime, they had but very little of it. This was, I suppose, the reason why his teeth were not bigger. He was greatly amazed at seeing me write, and had evidently never heard of such a thing; for when it was explained to him that I was putting down what was said, he laughed, and gradually recovered from his first fright. He told me that his people neither eat the python nor monkeys. I asked about this, because the coast-people invariably asserted that they did. He related that they had gardens, and that the women wore a skirt made of bark. His *head was not flattened* behind, and his jet-black hair fell wildly over his face, cut straight off near his eyes. His forehead was high and well formed; his nose hooked, but flat below. He told me that they did not know how to make pottery, but used vessels made of betel bark, and he showed me such a one, which stood on two little stones, in which lay the remains of his last meal, viz., two half-grown paddy birds, which he assured me tasted very well. His people did not know how to make canoes, and he had bought the one he had from the coast-people. He told me he had got the paddy birds from the little rock, which I noticed at the entrance to the Ganges Harbour. This proved to me that he could paddle a boat. While we were talking, a pig came up and stood quite close to us. It seemed quite at home, and he told me that it was a pet of his; it had followed him all the way from his village—two days' journey. The pig looked like those found near the coast. He told me that his people do not use bows and arrows, but that they used spears. I begged of him to take me to his village, but my host and the other people opposed, and made him afraid. They were evidently themselves afraid that I should take them there. The Shom-Baeng promised, however, that he would go to his place, and bring me a spear of each kind, some produce of his garden, and a piece of cloth, as the women use it. He said that he could not make the journey in less than four days, and so four knots were made on two little sticks; we kept the one, and he the other. We then departed, and when we returned to Pulo Milo, my guide was very much displeased at the arrangement. Captain Johnson shook

his head, and declared that we should have bad weather before we returned. As this possibly was my only chance, I would not throw it away, and made up my mind to wait the four days. From this time, however, everything went contrarily; my stores were out, and we had only fowls and rice to live on.

The four days were spent in collecting insects, shooting, visiting the villages; and when the 9th of April arrived, we were all very glad to depart. I bought a new canoe, and presented it to my guides, who were delighted with it. We proceeded in the early morning towards Ganges Harbour, and anchored the cutter behind a point, and went up to our friend in our canoe. As it was high water, we were able to come right up to his hut. The first thing that met my eyes was his pig, which stood at the landing-place, and I saw the Shom-Baeng peeping out from behind a bush. He received us very friendly, and had brought his little brother with him. He gave me three spears, one made entirely from areca wood, exactly like the one found by the Danish expedition in the village on the Galathea river, and two spears, with small iron heads, very badly made, and quite different from those used by the coast-people. He also brought a piece of the cloth which the women use, made from the celtis bark, which is beaten out, and really resembles cloth. I have often met with it in the other Nicobar Islands, and was always told that it came from Great Nicobar, where it was made by the Shom-Baengs. He also brought me an enormous yam and some gunia, the size of the former proving a high state of agrieulture. He told me that he had spoken with his people, and informed them that I wanted to visit them, which they were willing to allow, providing I brought my wife. I explained to him that this might happen some day, but I also told him that she would have to be carried there, as she could not walk such a distance. I gave him some presents for himself and his wife, and we parted as friends.

I learnt from the coast-people that there were three tribes of these Shom-Baengs, one at the northern part of Great Nicobar (the man whom I met belonged to this one) another on the west coast. This tribe, I was informed, did not live very exclusively; but they often visited the coast-people, and had even come on board ships in quest of tobacco, of which they are very fond. The third tribe lived near the Galathea river. The coast-people also asserted that they did not understand how to make canoes, but had little huts. The coast-people did not know anything about the 'Galathea' Expedition, and thus confirmed in every detail that the village visited really belonged to the Shom-Baengs. The result of my visit was as follows:—I met a man of the northern tribe, that he produced a spear like the one found on the Galathea river, that he cooked in such a vessel, made of bark, as was found there, thus identifying himself as belonging to the same people. He was a tall man of about the same height as the coast-people, but a shade lighter in colour. His Mongolian eyes and prominent cheek-bones were remarkable. The possibility that this inland race should be a mixed one of Negritos and coast-people is not however proved. I asked him most particularly whether there were any men of such a description among them, which he denied.

He was not of any mixed breed related to Negritos. I mention this possibility because we know of such mixed races elsewhere.*

Thus, I hope, by what I have seen and what I know, together with what the 'Galathea' Expedition relates, *to have exploded the theory of Negritos being found in the interior of Great Nicobar.*

In the account of the 'Galathea' Expedition, Admiral Bille mentions that he found boats at the village of the same construction as those of the coast-people, and he makes this an argument in favour of supposing that it is the same race, separated by some mysterious enmity. This argument is, however, not conclusive; for it is quite certain that the two peoples have a little trade together, and that the coast-people are very jealous of this trade. One might, therefore, suppose that these boats were bought from the coast-people; *or*, that the people at the Galathea Harbour had in them brought their women up to the inland tribe to hide them from the people of the man-of-war. Many a village have I seen where no woman was visible. They were all concealed in the jungle. Admiral Bille also wonders at the rail around the village; but when we take into consideration that there is a wild pig in the forest, and that the people are agriculturists, then the rail appears to me a very natural precaution. The expedition shot birds on its way up the river, and the report of guns drove the people away in such a hurry that they forgot to let the sole inhabitant (a pig) mentioned out of its prison. There is, therefore, no reason to suppose, as Bille hints, that they fled for anybody else. In another paper I hope to lay before the readers of this Magazine a report of another tribe of the Nicobar Islands, and the relation to each other of the different tribes on the islands.

After having seen the Shom-Baeng a second time, we directed our course northwards, but ill-luck followed us steadily. A violent current kept us back; and, sailing and pulling, we only advanced very slowly, and had at last to put in at a village (Ol-en-tji) on the east coast of Little Nicobar. The people of the village were celebrating a feast for the dead, and a number of friends had collected from far and near. Twenty-four big swine had been killed, which fact can give an idea of how great a feast it was. The palm wine (toddy) had circulated freely, and the whole of the assembled crowd were more or less under its influence. We were, however, received very friendly, and were brought into the different huts to see the fun. The huts and the boats on the sand below were decorated with green garlands of palm leaves and flags, among which I noticed a Danish one. In the huts we found the killed pigs, and the women were busy cutting them up. The faces and hands of all the people were smeared with pig's blood, and a confused singing met my ears from every corner, which was unbearable. In the graveyard the wooden monuments had been decorated with gaily-coloured rags, and the ground was covered with palm leaves, and in the centre I noticed a group of women, who distributed betel and toddy to all comers. Around one of the fresh graves the relatives of the deceased were collected, and they did their best to drive away the

* Jagor (*the Philippine Islands*). Señor Ynigo Azaola (letters published by St. Bille).

evil spirits by beating a cracked gong. The whole affair was more or less a drunken riot, and I was very glad to retreat to a quiet corner in the jungle, where we cooked some fresh eggs; and it was a relief when, towards sunset, the tide turned, and we could proceed on our journey. At parting, following the custom of the place, we fired a couple of guns, and on our way met a couple of big canoes filled with guests desirous of partaking of this savage happiness.

At two o'clock in the morning we arrived at our old camping-place on the north coast of Little Nicobar, the men rather knocked up with pulling.

Next day we rested in the forenoon; and after a meal, we started on our long journey home. We paid a visit to the Island of Treis, and after firing some shots at the Nicobar pigeons, started, near sunset, for Nancowry. Before leaving we saw, far off, the hills of Katchall and Nancowry just as the setting sun shed light over them. The wind was light and favourable, and we hoped next morning to end our little journey in a pleasant way. At 8 p.m. a black cloud rose on the northern horizon, and grew rapidly; the wind changed, and blew fresh; and after a while, a frightful tropical squall broke over our heads. We had the canoe of our guides in tow; but the cutter laboured heavily, and we soon lost all sight of moon and stars.

Drenched to the skin, the men pulled away, and we hoped that in a few hours all our troubles would be ended. Near midnight, however, the skies cleared for a moment, and we caught sight of the moon, but, to our horror, discovered that we were working southwards instead of northwards. We put the boat about, and again worked away. Towards sunrise the sky cleared again, and, to our joy, we discovered our islands not very far off, and were all delighted, for we were thoroughly drenched, cold, hungry, and miserable. The rain, however, commenced again; the sea rose, and a dense mist surrounded us. Black and white clouds drove past us, and no clue could we anywhere find as to where we were steering. Bitterly did I rue that we had ventured out without a compass. Many thoughts crossed my mind, and I was now prepared to find that we would not reach our destination. At noon, however, we caught sight of the islands, but far off. The sea was high, but the wind having nearly died away, we set to again, pulling for our lives, and after ten hours' hard work, in which I had to take my turn at the oars with the convicts, we at last anchored off our establishment at Nancowry. During the bad weather we had cast adrift the canoe of our guides, at which they were very much displeased. They said that the wicked, powerful sorcerers of the Shom-Baeng had brought this bad weather on us; but I fear it was the monsoon that broke a little earlier than usual, and I leave to the readers to decide for themselves which explanation they will adopt.

FR. AD. DE RÖEPSTORFF.

Reviews.

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WESTERN PLANTING.*

IT is somewhat humiliating that this original treatise of Old Hakluyt's should have lain hid for nearly three centuries, and that we should be indebted to foreigners, and in part to a happy accident for its present publication.

The manuscript can be traced back no further than the sale of the library of Sir Peter Thompson, of Poole, in Dorsetshire, who died in 1770, and was bought by Lord Valentia, who wrote in pencil, on a blank leaf, "This unpublished manuscript of Hackluyt's is extremely curious. I procured it from the family of Sir Peter Thomson. The editors of the last edition would have given any money for it had it been known to have existed." Mr. Henry Stevens purchased it at Lord Valentia's sale, and from Mr. Stevens it passed into the great collection of Sir Thomas Phillipps, who gave 44*l.* for it. In this collection it might still be reposing almost unknown and wholly useless, had not the learned Dr. Leonard Woods, of Maine, in the United States, projected a visit to Europe in 1867. The Governor of Maine furnished him with a commission authorising him to procure materials from foreign archives, libraries, and collections for the early history of that State. Dr. Woods had already heard of this manuscript from Mr. Stevens, but what he heard made no impression on him, and had he not been led to the Phillipps' collection, in pursuit of the Gorges manuscripts, Mr. Stevens's information would have remained barren and unfruitful. Having ascertained that the Gorges papers were in the possession of Sir Thomas Phillipps, Dr. Woods procured the assistance of Mrs. Everett Green, who was already acquainted with the Phillipps' library, and she undertook to examine all the manuscripts in the collection bearing on the history of the State of Maine, the principal object of this communication being the Gorges papers. Mrs. Green reported, "The Gorges papers turn out a sad disappointment; on the other hand, the Hakluyt Discourse is, I think, curious and valuable." Led thus to the Hakluyt manuscript, Dr. Woods at once perceived its value, and was enabled by the liberality of Sir Thomas to have it copied. This was done with the utmost care and accuracy; and, on his return to North America, Dr. Woods proceeded to edit his precious discovery for the Maine Historical Society, to whom we are indebted for its publication. Before Dr. Woods's work was completed it was arrested by the destruction of his library by fire, and before it could be again resumed ill-health prevented his applying himself to any literary labour whatever. Fortunately the Hakluyt Discourse had been stereotyped at Cambridge in Massachusetts before the fire, and some of Dr. Woods' notes, and his Introduction were saved.

This Introduction is the result of much research and learning. Dr. Woods, on strong grounds, iden-

* *A Discourse concerning Western Planting, written in the year* 1584. By Richard Hakluyt; now first printed from a contemporary manuscript, with a Preface, and an Introduction. By Leonard Woods, LL.D., late President of Bowdoin College. Edited, with Notes in the Appendix, by Charles Deane. Cambridge. Press of John Wilson and Son, 1877.

tifies the Phillipps' Manuscript with one presented by Hakluyt to Queen Elizabeth in the autumn of 1584, in return for which she granted him the next vacation of a prebend in Bristol—"a thinge of very small valewe." Dr. Woods considers that the Phillipps' Manuscript, which is not in Hakluyt's handwriting, was one of three or four copies of the original work which he retained for himself, one copy being presented to the Queen, one to Walsingham, and another to Sir Philip Sidney; and he decides that it was not written for the press. This is pretty clear, as, though Hakluyt lived thirty-two years after he wrote the *Discourse*, he never printed it, and the object of its composition was a special one. In the title-page (added after the presentation to the Queen) he states that this *particular discourse* was written "at the requeste and direction of the righte worshipfull Mr. Walter Raghly, nowe Knight, before the comynge home of his twoo barkes." We may conclude that Raleigh's object in directing this work of Hakluyt's was to induce the Queen by all the arguments that one so competent as Hakluyt could urge from economical, religious, political, and patriotic motives, to give her support and help to Raleigh in carrying out his scheme for colonising North America under the patent he had already obtained from her.

We need hardly remind our readers that in Hakluyt's time *to plant* expressed the same as *to colonise* does with us. So Bacon entitles his essay "Of Plantations," which he places "amongst ancient primitive and heroical works."

Hakluyt brings all his learning to bear to prove the title of Elizabeth to North America from 30° in Florida to the Arctic circle. He includes the coast from Florida to Cape Breton under the indefinite name of Norumbega; and enlarges on the wonderful richness of the country and its productions, following the early explorers and writers, who, in their anxiety to magnify the importance of their discoveries, enlarge the list of useful and precious objects to be found in North America by the addition of many which are certainly of eastern origin. They must have had recourse to imagination who claimed to find in the Western Hemisphere such products as turquoises, cinnamon, cloves, rhubarb, oranges, or "silkewormes in marevelous nomber, a great deale fairer and better than be our silkewormes."

England at the date of the Discourse swarmed, according to our author, with idle persons.

"Wee (he says), for all the statutes that hitherto can be devised, and the sharpe execution of the same in poonishinge idle and lazye persons, for wante of sufficient occasion of honest employmente, cannot deliver our commonwealthe from multitudes of loyterers and idle vagabondes. Truthe it is, that throughe our longe peace and seldom sickness (twoo singuler blessinges of Almightie God) wee are growen more populous than ever heretofore; so that nowe there are of every arte and science so many, that they can hardly lyve one by another, nay rather they are readie to eate upp one another; yea many thousandes of idle persons are within this realme, which, havinge no way to be sett on worke, be either mutinous and seeke alteration in the state, or at leaste very burdensome to the commonwealthe, and often fall to pilferinge and thevinge and other lewdness, whereby all the prisons of the lande are daily pestred and stuffed full of them, where either they pitifully pyne awaye, or els at lengthe are miserably hanged, even XXti at a clappe oute of some one jayle."

These, together with "the frye of the wandringe beggars of England that growe upp ydly, and hurtefull and burdenous to this realme," he recommends for transportation to the proposed colony.

Perhaps the most interesting portion of the Discourse is the contempt with which Hakluyt writes of the Spaniards. Spain he calls a poor and barren country, hardly able to sustain its inhabitants. Of Philip II. he says:—

"For this Phillippe already owinge many millions, and of late yeares empaired in credite, bothe by lacke of abilitie of longe tyme to pay the same, and by his shameful losse of his Spaniardes and dishonors in the Lowe Countries, and by lacke of the yerely renewe of his revenewe, he shall not be able to wage his severall garrisons kepte in his severall frontiers, territories, and places, nor to corrupte in princes courtes, nor to doe many feates. And this weyed, wee are to knowe what Phillip ys in the West Indies; and that wee be not abused with Spanish braggs, and made to beleve what he is not, and so drawen into vain feare, suffer fondly and childishly our owne utter spoile. And therefore we are to understand that Phillippe rather governeth in the West Indies by opinion, than by mighte; ffor the small manred of Spaine, of itself beinge alwayes at the best slenderly peopled, was never able to rule so many regions, or to kepe in subjection such worldes of people as be there, were it not for the error of the Indian people, that thincke he is that he is not, and that doe ymagine that Phillippe hath a thousande Spaniardes for every single naturall subjecte that he hath there."

It should be noticed that this was written four years before the Spanish Armada, and three years before Drake's destruction of the Spanish fleet at Cadiz.

As an additional reason for colonisation Hakluyt proposes:—

"That by these colonies the north-west passage to Cathaio & China may easely, quickly, and perfectly be searched oute as well by river and overlande as [by sea."—"I thinke it not amisse," he says, "to alleage those testimonies tendinge to the proofe of this longe desired north-west passage, which, with no small care these many yeres, I have observed in my readinges and conferences concerninge the same matter."

The editor has strictly followed the original manuscript in every essential particular, and his book is thoroughly well got up, and reflects great credit on the Historical Society of Maine. We are unaware what facilities there may be for procuring it in this country, but we recommend all of our readers who are interested in early geography, and all who enjoy Hakluyt's vigorous and racy style to endeavour to procure a copy.

LAKE NYASSA.*

MR. YOUNG, of the Royal Navy, had spent much time in Africa with Dr. Livingstone, and commanded the "Search" Expedition sent out by the Royal Geographical Society on the report of Livingstone's murder in 1867. It is no wonder, then, that when the Free Church of Scotland was desirous of honouring the memory of Dr. Livingstone, Mr. Young should have been requested to give them the benefit of his experience; nor that the plan proposed by him should have been adopted. This plan was based on Dr. Livingstone's settled opinion, that "Lake Nyassa, the lake of his own discovery, with its water-way from the coast, was *the* position of all others in his estimation

* *Nyassa: A Journal of Adventures whilst Exploring Lake Nyassa, Central Africa, and Establishing the Settlement of "Livingstonia."* By E. D. Young, R.N. Revised by Rev. Horace Waller, F.R.G.S., with Maps. Second Edition. London: John Murray, Albemarle Street. 1877.

which should be gained at any cost to annihilate the Portuguese and Arab slave-trade of the East in the first place, and to render it possible for missionaries to engage in their sacred calling." When the Free Church had decided on founding a mission station on Lake Nyassa, they were joined in their undertaking by the other Scotch Presbyterian Churches, and Mr. Young was placed at the head of the expedition. A person better fitted both for planning and executing the project could not have been found; nor did Mr. Horace Waller go too far in saying at a meeting of the Royal Geographical Society, "That, if this Nyassa enterprise had been led by a man less experienced and less beloved by the natives, in all probability it would have added one more to the list of failures."

Our readers are already familiar with the history of the foundation of the United Scotch Mission Station of Livingstonia, and a letter from Mr. Young appeared in our number for July, 1876, they will now doubtless welcome the published narrative of his exploration of and adventures on Lake Nyassa. The book has already reached a second edition. Mr. Young has much to tell, and he tells it naturally and pleasantly without having recourse to *padding*. His heart was thoroughly in his work; personal discomfort and sacrifice he made light of; and difficulties were not overlooked, but overcome.

The first idea of a steamer on Lake Nyassa was Livingstone's; he tried it and failed. Mr. Young profited by past experience and designed a screw steamer constructed of steel plates screwed together, which, when unscrewed, could be taken to pieces and carried by native porters past the cataracts of the Shiré. In the construction of this vessel two points had to be considered; it was necessary that this steamer should be of sufficient power to resist the frequent and violent storms of Lake Nyassa, and yet not too deep for the navigation of the Zambesi and the Shiré. It turned out that both rivers were so low when the expedition passed up them, in August and September 1875, that it was with difficulty the vessel, called the 'Ilala,' after the district in which is the place of Livingstone's death, reached the falls of the Shiré. Mr. Young gives very good reasons against attempting the ascent of these rivers when their waters are high. He looks forward to the time when there shall be a steamer of twice the 'Ilala's' size on the lake, and another smaller and of shallow draught, built on the American principle, with "hind-wheel" propulsion, for the navigation of the rivers, and the difficulties of the portage along the cataracts shall be lightened by the construction of a good road. The portage past the cataracts was skilfully managed, and Mr. Young showed the same judgment in the selection of the site for the mission station as he did in the arrangements for reaching the lake. The spot selected is Cape Maclear, the end of the promontory which divides the southern end of the lake into two parts—a fine position with an almost constant cool breeze from the lake, and free from mosquitoes, though not entirely from fever. Dr. Stewart, in a letter, dated February 27th, 1877, which appeared in our number for last August, expresses a fear that there is tsetse fly in the district; but as Mr. Young makes no mention of this pest, we trust it may not be the case. In making his selection Mr. Young made use of the experience of his predecessors, Bishop Mackenzie and his companions, and handsomely acknowledges his obligations to them.

In November and December, 1875, the 'Ilala' surveyed and circumnavigated the lake. This vast inland sea has no particular name in the native tongue. "Endless confusion has arisen, and will arise to the end of time, owing to the habit the natives have of speaking of any large piece of water in general terms as *the Nyassa*. Of course this will vary with different dialects. On the Zambesi that river is the *Nyanja;* here we had *Nyassa;* Speke and Grant had *Nyanza* for the Victoria lake, and so forth." Livingstone called it the lake of storms, and justly, for it is so swept by storms, sometimes without the slightest warning, that its navigation must always be a work of danger; the 'Ilala' was sometimes in peril, and with a less competent and watchful commander would have been lost. The scenery is described as beautiful: the waters abound in fish. The population is continually diminishing from the effects of the slave-trade. How many must have inquired what becomes of the thousands of slaves annually captured from this district! Five thousand, Bishop Steere calculates, marched along one road only. One author tells us that they are bought by the fierce and warlike tribes to the south of the Zambesi, and the west and south-west of Tette. The women are added to their wives and concubines; the girls following the fate of their captive mothers; the boys drafted into the tribes; grown men are not taken.

It is to be wished that those who are entrusted with the expenditure of other people's money often showed the same conscientious thrift as Mr. Young. He assures us that the cost of the 'Ilala' and two boats, passage to Africa, salaries, provisions for many months, barter goods, and, in fact, everything up to the date of the lake's exploration did not cost as much as £6000! We trust his employers have given him the credit he deserves for his economy.

In taking leave of Mr. Young we must express our hopes that he may yet pay another visit to Lake Nyassa and see with his own eyes the success and prosperity of his settlement.

BOTANICAL REMINISCENCES IN BRITISH GUIANA. By *Richard Schomburgk, Dr. Phil.* (Adelaide. 1876.)

THIS valuable little volume of ninety pages ought not to be overlooked by geographers. It is written by Dr. Richard Schomburgk, director of the Botanic Gardens at Adelaide, and is a narrative of his travels in Guiana many years ago, when he was attached to the expedition of his brother, the late Sir Robert Schomburgk. During these travels Dr. Schomburgk navigated the River Barima from its mouth in the Orinoco, crossed the Savannas, and ascended the Roraima Mountains. He gives an interesting account of the noble Indian tribes of Guiana; but the chief value of his narrative is derived from his full and accurate descriptions of the vegetable kingdom in the different zones from the banks of the Essequibo to the Roraima plateau. From this plateau rises a sandstone perpendicular cliff to a height of 1500 feet, like a wall, its highest summit being 5000 feet above the sea. The ascent was found to be an impossibility, so that what botanical treasures are contained on the stone wall itself, and how many are secreted on the top of it, is still unknown. The rock consists of a fine-grained

red sandstone, and rises out of a forest teeming with new and interesting plants. Dr. Schomburgk longed to have passed a year in this botanical El Dorado. He concludes his volume with a valuable account of the general flora of British Guiana.

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LEHRBUCH DER ALTEN GEOGRAPHIE. Von *H. Kiepert*, Erste Hälfte, Einleitung, Asien, und Africa. Berlin, Verlag von Dietrich Reimer. 1877. (London: Trübner and Co.)

HERR KIEPERT has compiled with his usual care a work of considerable value. A handbook of ancient geography, based on the authorities of every epoch, from the monumental records of Egypt down to Ptolemy, was a great desideratum; and the manner in which the author has extracted, digested, and arranged the enormous mass of geographical data furnished by the authorities consulted, is worthy of all praise. The plan of the work (of which, by-the-bye, the present volume is only the first half) is excellent. We are first given a brief review of the chief sources of information, comprising the Chinese historians, the Zend Avesta, the Egyptian, Assyrian, and Persian inscriptions, and the whole roll of writers and geographers from Anaximandros (550 B.C) downwards. Then follows an ethnographic chapter and a brief definition of the extent of the geographical knowledge of the ancients and their general ideas regarding the distributions of land and sea. We then arrive at the pith or kernel of the work, which consists of a detailed, but at the same time concise, description, treating of each country according to its ancient name in geographical sequence. In the study of comparative geography and the identification of ancient names, however, there is a large field for discussion, and we cannot help thinking that Herr Kiepert is a little too positive in some of his theories regarding such debatable ground as Ophir, Imaus, Tchina, &c. In several important particulars, too, we find him opposed to an acknowledged authority on the comparative geography of Asia—we mean Baron Von Richthofen. At the same time the greater part of the ancient geography of Asia and Africa, as here expounded, does not admit of dispute, and the masterly manner in which Herr Kiepert has worked it up has imparted a high value to the present work. We should much like to see it translated and adapted (by very slight condensation) as a manual of ancient geography for the use of our public schools and universities.

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INDIAN ACHÆOLOGY.

TWO Archæological works of importance are being brought out in England, under the auspices of the Indian Government. The first is a complete work by Mr. Jas. Fergusson and Professor Burgess on the Rock-cut temples of Western India, based upon the researches of the latter during the last three years in the Bombay Presidency. It will appear uniform with the "Tree and Serpent Worship" by Mr. Fergusson, and be profusely illustrated with photographs and lithographs. The second is a detailed description of the remarkable Stûpa of Bharhut, situated 120 miles south-west of Allahabad. The elaborate sculpture on this monument has been carefully photographed, and the details will be reproduced in the report. They afford a very complete illustration of Buddhist legends and history in the third century B.C., and are contemporaneous with Alexander the Great. The report and illustrations are by General Alexander Cunningham, R.E., C.S.I., Director-General of the Archæological Survey of India.

Log Book.

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Captain Markham in the Indian Territory.—The territory reserved for the Red Indians, between Kansas and Texas, was visited by Captain A. H. Markham, R.N., during the late autumn of 1877. He was provided with escorts, horses, and provisions by the officers of the United States army, who were most hospitable. The country is a rolling prairie devoid of timber, except on the banks of rivers and creeks, and for miles and miles there is one vast expanse of long, low undulations, frequented by abundance of buffaloes, deer, and turkeys. The south-west portion of the Indian territory is in the gypsum region, and the eastern part is a well-wooded tract covered with luxuriant vegetation.

Captain Markham saw a good deal of the Indians, at one place visiting a large camp containing 8000 men just starting on their winter buffalo hunt. For more than twenty days he was never out of sight of buffalo, and must have seen from ten to twenty thousand a day, all travelling south into Texas. He and his American companions killed 62. His journey took him right through the heart of the Indian territory until he struck the railroad at Dodge city.

Except on the lines of railroad the positions on the official map of the Indian territory are only approximate, being placed by officers, frequently from jottings made during long and hurried marches whilst on scouting expeditions after hostile Indians.

An Italian Officer in the Swedish Arctic Expedition. — The Commendatore Cristoforo Negri, President of the Italian Geographical Society, has suggested that an Italian naval officer should accompany the Swedish Expedition which will attempt the North-East Passage next summer. The Swedes have cordially consented, and the matter is now arranged. The officer selected is Lieutenant Giacomo Bore, of the Italian Royal Navy, a young man aged 25, who has already seen service in India, Borneo, and Japan, and whose health and professional attainments fit him for the work. He is a good marine surveyor. Lieutenant Bore will proceed to Sweden, and place himself under the orders of Captain Palander, early in February, as it is desirable that he should take part in the fitting out of the expedition. We welcome the desire which is thus shown by the Italians to take a share in the glorious and useful work of Polar exploration.

The Welle River.—The Welle river, of Schweinfurth, and its probable course, form a question of much interest in African geography. Cameron and Stanley agree in connecting it with the Congo system. The former calls it Lue and the latter Auwimi, and in both maps the longitude of the point of confluence lies between 24° and 25° E. of Greenwich, but the latitude differs widely, as Stanley places it between 1° and 2° N. and Cameron between 3° and 4° S. latitude; as, however, the former alone visited the spot, his account must be accepted as the more correct.

The *Exploratore* points out that the Welle was visited in 1872 by Miani, the Italian traveller, in 26° 30′ E. longitude, and between 3° and 4° N. lati-

tude, and that its course must consequently be very direct, and unlike most of the sinuous rivers of Africa, if it flows into the Congo-Lualaba at the point assigned to it by Stanley. The country lying between the Welle and the Congo, as far as we can learn from Schweinfurth, Miani, and the Arabs of Nyangwe, is not traversed by a range running east and west, but by a meridional range, called by Stanley the Chain of the Central Lakes, and shutting in Lake Albert on the west. In his journey from Munza to Bakangoi, Miani found that the general trend of the drainage was northward into the Welle, and being the season of the equatorial rains, which had already begun about the middle of April, the streams and marshes were so full as sensibly to hinder his progress. During his two months and a half sojourn at Bakangoi (from July 3rd to September 16th, 1872) Miani acquired some interesting geographical information from the Sultan and his subjects, and embodied them on a sketch map, which has been seen by the writer in the *Exploratore*. South and south-west of Bakangoi, there appears on this map two lakes in the place where, according to Stanley's account, the Congo cuts the Equator; the former Miani calls *Ghango*, the second he does not name, but states that the Zaire (Congo) and the Ogowai issue therefrom. Among Miani's notes, published * in 1875 by the Italian Geographical Society under the title, "The Journey of Giovanni Miani to Monbuttu;" there are but few details relating to his sojourn at Bakangoi, but one is of importance. The Sultan of Bakangoi being pleased beyond measure at the present of a looking-glass, volunteered the following information to Miani regarding the countries to the south and west. He explained that beyond the Amakara tribe, which lies west of his kingdom, there are three rivers, one of which is very large, and called Birma-Makongo. Then comes the Babua tribe, and beyond them the Niam-Niam-Makaraka. Away to the south there is a large lake, on the banks of which dwells a tribe called Ghango. In another brief note, Miani speaks of the northern bank of the lake being situated about one degree north of the Equator, in the same place where the natives of Manyuema told Dr. Livingstone that a lake was to be found. These two lakes, north and south of the Equator, are manifestly the Congo, which, according to Stanley, here attains a breadth of 10 miles. But (the *Exploratore* points out) it does not follow from this that the Welle discharges itself into the Lualaba, as, if it did, it must have probably afforded an easy means of access to the Congo, and certainly have been known to the inhabitants of Bakangoi.

A recent letter from Dr. Schweinfurth to the journal mentioned shows that this high authority is by no means satisfied of the connection between the Ghango lake and Birma-Makongo river on the one hand, and the Welle on the other. Assuming that Stanley reached as far north as two degrees north of the Equator (the maps published in the *New York Herald* and *Daily Telegraph* differ upwards of a half a degree) there still remains enough room for another river rising in the mountains west of Lake Albert and running parallel to the Congo. Without such a stream, indeed, the volume of the Shari could not be accounted for, bearing in mind that the regions to the north are not so plentifully endowed with rainfall as those further south. Some have asserted that the Shari and Lake Chad are both of limited capacity, but this opinion Dr. Schweinfurth considers erroneous. All travellers who have seen the Shari, saw it during the dry season, but all noticed that the banks rose to a height of between 20 and 40 feet above the level of the stream, and they ascertained from native report that the river overflows its banks during the rains. Lake Chad, when full, has a superficial area equal to that of Belgium; it loses about 2½ centimetres a day by evaporation, and feeds numerous springs and wells to the north-east by the process of filtration.

Dr. Schweinfurth thus sums up his arguments against any probable connection between the Congo and the Welle. Firstly. The natives informed him that the river flows for a considerable distance W.N.W., and that the country it traverses is inhabited by people who wear white clothes and prostrate themselves on the ground when they wish to pray. These people Dr. Schweinfurth points out must be Mussulmen, who are not to be found along the Congo. Secondly. This western direction of the Welle is confirmed by Miani. Thirdly. Those who told Miani of the great rivers to the south would certainly have told him of their connection with the Welle if such had existed.

Dr. Petermann arrives at a different conclusion. In an article on Stanley's expedition (*Beilage der Allgemeinen Zeitungen*, 30th November) he maintains (1) that the Lualaba, the Bahr Kulla, the river of Kubanda, the Bahr Kuta, the Congo, and perhaps the Ayah are one and the same river; (2) that the Welle of Schweinfurth is a tributary of the Congo; (3) that the Arabs knew the Congo in its northern course, certainly as far back as the last century, and followed the same route as now in their quest after slaves and spices; and (4) that Tuckey's information respecting the Congo's course, as far as 2° N. latitude, is the only exact information which we possessed up to the time of Stanley's exploration.

In the meantime, Miani's unpublished notes will, when they see the light, contribute materially to solve a question whereon two geographers differ so widely.

Lieutenant de Semellé's Expedition to Central Africa.—Lieutenant de Semellé's approaching expedition up the Niger, and from thence to the Equatorial lakes of Africa, promises to fill up a most important gap in our geographical knowledge of the continent, *i.e.* the large blank between the confluence of the Benue and the Niger, in the west, and the great lakes, Albert and Victoria, in the east. In a communication to the Paris Geographical Society, M. Duveyrier remarks of this journey that, as far as the confluence of the Benue, the course of the Niger is well known; but beyond that point, where a Protestant mission was established in 1865, the journey will be one of exploration. Instead of ascending the Benue by boat, M. de Semellé will travel along the southern bank, and traverse the lands of the Akpoto Metshi (who are cannibals), Kororopha, and Kuana. The last known point is the confluence of the Faro and Benue, where the latter, flowing from the south-

* Some notes of later date have been since discovered, and it is hoped that these may be published at an early date.

east, attains a breadth of 850 yards, although 1100 kilometers distant from its embouchure in the Atlantic. South of Adamaua, about 7° S. latitude, the ass is the recognised beast of burden. The examination of the Benue from Yalo to its source will be a work of great interest, as beyond 8° N. lat. and ° E. long. the river is unknown. The western part of Adamaua is very mountainous; south of the same country is a high peak, which may not improbably be connected with those mountains described by the natives of Barth as lying south of Baya, and may thus be the commencement of a chain giving rise to the Benue. The circumstance that the Benue is at its lowest in March and April and arrives at its maximum in September, as well as the colour of the waters, favours the supposition that the river rises in mountainous regions. The Shari is known as a large river between its embouchure in Lake Chad and Massating, a town of Baghirmi, situated about 10° 30′ N. latitude. To the south-east of this point geographical data are wanting, but there is good ground for supposing that the Shari is the lower course of the Welle, a river visited by Schweinfurth and Miani, and rising, probably, in the Malegga mountains. If these suppositions be correct, the entire distance of its course requiring examination would be 2300 kilometers from the Malegga mountains to Massating.

To achieve the most desirable results, it would *primâ facie* be best to journey from the source of the Benue back to the Tuburi swamps, from thence to make for Bugoman, on the Shari, and then to work up stream as far as the Malegga mountains. Should Lieutenant de Semellé's health hold out so as to enable him to reach Magungo, on the east of Lake Albert, he will be able to re-provision himself and party for the journey to Mombasa or Malinde, on the east coast. The entire distance of the route sketched out above would be about 6660 kilometers, and the cost is estimated at about 266,400 francs, basing it on the estimates obtained by the English Committee for the Exploration of Africa.

Colonel Prejevalsky.—Colonel Prejevalsky's projected exploration of Tibet has been delayed by a two months' illness, which overtook him on the road to Guchen, and continued during his sojourn there, so as to compel him to return to Zaissan for treatment. He anticipates, however, a speedy recovery, the illness not being serious; after which he proposes to return to Tibet, *viâ* Guchen and Hami, and thence to make for Lhasa, by way of Tsaidam and the sources of the Yang-tse. Count Szechenyi left Trieste on the 4th December, in company with Lieutenant G. Kreitner, topographer, and a geologist and a philologist, for the scene of Colonel Prejevalsky's previous explorations about the Koko-Nor country. The party will travel by way of Peking and Mongolia.

Mr. Stanley.—At the last meeting of the Royal Geographical Society, the President, Sir Rutherford Alcock, announced that Mr. Stanley had accepted an invitation to give the Society a narrative of his recent explorations and discoveries in Central Africa. The 7th instant was the day fixed, and the meeting would be held in St. James's Hall. The President also informed the meeting that the Society would entertain Mr. Stanley at dinner at Willis's Rooms on the following Saturday, the 9th instant.

Proceedings of Geographical Societies.

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ROYAL GEOGRAPHICAL SOCIETY.

Meeting of 14th January, 1878.

Sir RUTHERFORD ALCOCK, presiding. Two papers were read at this meeting, the first, by Mr. Henry Seebohm

"ON HIS RECENT JOURNEY TO THE RIVERS OB AND YENISEI."

He commenced the reading of his paper with a brief allusion to the days of the discovery of Archangel, where, at that time, merchants from China and Mongolia brought their wares for sale. On the opening up of this port, Russian maritime enterprise failed, and was superseded by English commerce, and thenceforth the inhabitants of Archangel received their tea and silks *viâ* the Thames instead of the Ob and Yenisei; and Mr. Seebohm believed that for 250 years the commercial world had thought the Kara sea was impassable, and that the Kara Gates were closed by impenetrable bars of ice. Attempts had recently been made by Professor Nordenskiold and Captain Wiggins to re-open this ancient route; and it was on the return of the latter gentleman last year from the River Kurayeeka, where he had left his crew to winter, that Mr. Seebohm had the pleasure of meeting him. Learning that Captain Wiggins intended joining his ship again in a few days, Mr. Seebohm determined to accompany him, in order that he might investigate the ornithology of the regions north-west of Siberia and the Yenisei. Accordingly they left London last March, travelling by rail, except the short distance across channel, as far as Nijni Novgorod, a distance of 2,500 miles. There a sledge was purchased, on which they journeyed some 3,200 miles, passing through valleys, and ascending hills covered with forests. At Yeniseisk the sledge was discarded for two lighter ones, and thence they came upon the Yenisei, which river is said by Russian geographers to be the largest in the world. Taking the Angara as the main stream above Yeniseisk, being much larger than that called the Yenisei, this river traverses about 2000 miles, with a width of about 1¼ miles. From Yeniseisk down to Turukansk, following the winding of the river, is about 800 miles, where it gradually widens, until at the Kurayeeka it attains a width of a little over 3 miles. Another 800 miles and the delta of the Yenisei is reached, where the enormous mass of islands begin, and along the last 400 miles its average width is at least 20 miles: thus the river is 4000 miles long with a width of from 20 to 1¼ miles. On this river, frozen over with ice, with banks 100 feet in height, and almost entirely covered with fine forests, they proceeded on their sledge journey. The whole district from Yeniseisk to the River Kurayeeka, Mr. Seebohm described as one enormous forest, principally larch, but largely mixed with Scotch fir, spruce-fir, birch, and a very handsome tree, which was called cedar, with wide spreading branches down to the root, and bearing a nut which is eaten as a great luxury.

The Kurayeeka was reached on the 23rd of April, and the ship was found frozen up. The crew were in excellent health, and had passed the winter very successfully, without the slightest trace of scurvy, Captain Wiggins having amply provided them with lime-juice and French dried vegetables, and instructed the mate that daily exercise should be taken. A little lower down the Yenisei, among the Briskofsky Islands, a Russian crew spent the same winter, and, with the exception of the mate, perished to a man with scurvy. No lime-juice nor dried vegetables had been provided, and the crew simply lounged and slept away the winter. This disease was found to be very common among the Russians, owing to their improvident and lazy habits, whilst

the natives of this part of the country never have the slightest trace of it, doubtless due, Mr. Seebohm believes, to their living in tents, and moving about constantly on the chase. Whilst at the Kurayeeka, Mr. Seebohm investigated the ornithology of the district, but with little success until the arrival of summer, when he added considerably to his list. A brief account of the several races inhabiting this part of the country was next given.

June came in with all the appearances of mid-winter, and they were beginning to make up their minds for a late season, when a small range of mountains was descried upon the angle where the Yenisei and the Kurayeeka join. These proved to be hills of ice, over 60 feet in height, piled in the most wonderfully picturesque confusion. A portion of the frozen river had broken, and part of the ice had got into the narrow channel, which was formed by the gradual rising of the water between the main body of ice and the shore. The other part had rushed headlong on the precipices at the confluence of the two rivers, and the result was that blocks of ice were piling themselves one upon another until a complete range was formed, as blue as cobalt, and in some places like shimmered glass. Mr. Seebohm described the grand break up as one of the most extraordinary scenes he had ever witnessed. The Yenisei was rising so rapidly that it was beginning to flow up all its tributaries, consequently when the ice began to move it came in the form of icebergs of five or six thicknesses, at the rate of from 4 to 6 miles an hour. Such enormous blocks were utterly irresistible, and they had to cut cable and run with the stream. Sometimes two large floes of ice would squeeze the vessel between them and literally lift her out of the water. Matters were becoming so serious that it was determined to abandon the ship, and all scrambled on to the banks of the river. At that moment a temporary change took place, the river sank 2 or 3 feet, enabling them to get the ship into a little creek, where she was soon run ashore and repaired. For a whole fortnight the mass of ice coming down the Yenisei was carried up and down the Kurayeeka at the rate of 6 or 7 miles an hour. The Yenisei, 3 miles wide, rose 60 feet perpendicular in height. Ultimately the inner mass of ice, which had gone up the Kurayeeka, spread out over the country and was lost in the forest. During this time the migratory birds were arriving in thousands, and Mr. Seebohm's time was wholly occupied in shooting them, noting their arrival, skinning, &c.

As soon as the ice dispersed the steamers from Yeniseisk, belonging to Russian merchants, came down with all kinds of merchandise, and proceeded as far as Golcheeka, a great fishing station at the mouth of the Yenisei. At Yeniseisk, Mr. Seebohm bought a small ship, 50 feet long, which he intended should be sent by steamer to Dudinka after being rigged by Captain Wiggins, but owing to the disaster to the Captain's own ship, this arrangement could not be carried out until the completion of repairs. Being unprovided with a pilot, Captain Wiggins was obliged to have recourse to the builder of Mr. Seebohm's ship, who was tolerably well acquainted with that part of the river, and they proceeded early in July down as far as Dudinka, but at about 200 miles from the Kurayeeka they ran ashore, and the ship became a perfect wreck, and was ultimately sold. They then proceeded to Dudinka in Mr. Seebohm's small ship. Little or no forest was found at Dudinka—mere stunted trees, and after passing that place the "Tundra" was entered—a magnificent, wide, rolling prairie country, full of lakes and rivers, every little valley a complete garden of the most brilliant wild flowers, swarming with thousands of birds, the only drawback being the myriads of mosquitoes. Mr. Seebohm made some interesting ornithological discoveries at Golcheeka; and upon the Tundra, some 500 feet above the sea, he found large beds of sea shells, proving that the country was formerly at a very much lower level. At Golcheeka the little ship was sold to a Russian captain, and after a few days' stay Mr. Seebohm left in the last steamer to return up the valley of the Yenisei homewards. As the result of his journey, he brought a large number of furs, 1050 skins of birds, and 500 birds' eggs.

In concluding his interesting paper, Mr. Seebohm said that he had no doubt whatever that at some future period, there would be an immense trade carried on with Siberia through the Kara sea; but it must be organised on some systematic plan. It would never do to attempt to ascend the Yenisei in the same steamer as that in which the sea passage was made. It was very easy to get up the river when the stream was running 3 or 4 miles an hour; and if you happened to get on a sand-bank, the stream would very soon get you off; but the difficulty was to come down again with a falling river driving you on sand-banks; and, as a matter of fact there were no steamers drawing more than 32 inches of water employed on the river by the Russians. The only way would be to have a depôt, not at Golcheeka, but at a point somewhere in that neighbourhood, where there would always be cargoes of wheat, hemp, flax, furs, or whatever else may be shipped for England; so that a steamer arriving from England would have nothing to do but load immediately, and return. The little craft which was sold at Golcheeka crossed the Kara sea in safety, made the entire circuit of Norway and Sweden, and arrived at St. Petersburg, being the first vessel built on the Yenisei which had made the passage.

The second paper read was by Mr. F. B. FYNNEY.

ON THE GEOGRAPHICAL AND ECONOMIC FEATURES OF THE TRANSVAAL, THE NEW BRITISH DEPENDENCY IN SOUTH AFRICA.

Our new colony the Transvaal, he remarked, came into our possession on the 12th of April last, on which day the whole of the territory known as the South African Republic was formally taken over by the British Government. The territory thus acquired was as large as Great Britain and Ireland, with an area of 120,000 square miles, and an estimated population of about 290,000 souls,—40,000 whites and 250,000 natives,—but from actual observation Mr. Fynney was of opinion that 300,000 natives would be nearer the mark. The Transvaal lies between 22° and 28° S. lat., and 25° and 32° E. long. It is divided into three divisions, viz., the High, Middle, and Low Veldts. The High Veldt extends over an area of 35,000 square miles, most of which was grazing ground, having an elevation of from 3000 to 8000 feet, well watered, and a fine bracing climate. It was best adapted for the rearing of stock; and wheat, oats, and other products thrived well. Coal, iron, and other minerals were found there. The Middle Veldt contained about 25,000 square miles, and consists of the spurs and slopes of the different mountain ranges. Cattle and sheep do well, especially during the winter months, the grass here retaining its sweetness, when that on the higher land is dry. The Middle Veldt includes part of the rich district of Marico, and "the Garden of the Transvaal" or Rustenberg district. The Low Veldt was the largest of the three divisions, being upwards of 60,000 square miles in extent, with an elevation of from 2000 to 4000 feet, and lies principally in the northern parts of the Transvaal. Owing to its tropical situation and low elevation, it is much hotter than the other two divisions, still it was pleasant and healthy in the higher parts. It contained tracts of country suitable for plantation work, and was also known to be rich in mineral wealth. These three districts, or veldts, were divided into thirteen counties, each of which had its own characteristics and capabilities. After noticing briefly each of these counties, Mr. Fynney proceeded to say that the Transvaal was a country capable of great things, but for the last nineteen years had been kept back from development by the mistaken policy and

"inherent" weakness of the Government under which it existed. Our Government had received from the late Republic a heritage of financial, political, and social difficulties, the overcoming of which would be a matter of time. The annexation of this great and promising country would bring blessings to every inhabitant of the land. The natives residing within the borders of the Transvaal were chiefly of the different Makatus tribes, and were peaceably disposed, docile and fond of hunting. They showed great aptitude in adopting the dress and customs of the white man, and the abundant testimony of the missionaries stationed among them spoke for itself as to their desire to accept the Gospel.

In conclusion, Mr. Fynney drew attention to the effectual way in which this annexation drove the civilising wedge into the very heart of the barbarism of this hitherto savage continent, and the inestimable advantage it conferred of entering the great inland region of South Africa by the natural portal. It was the mere extension onward of the base of Cape Colony and Natal, and it not only cut the Kaffir barbarism of the east from the Bethuana of the west, but advanced by a magnificent stride far onward towards the great central lands, which had become regions of such promise and desire since the achievements of Livingstone, Cameron, and Stanley. The extreme northern point of the Transvaal was within 300 miles of the Victoria Falls of the Zambesi, and from above these falls the great water-way of this river stretched on towards the north-west in unimpeded flow, until its sources interlaced with the head waters of the Congo, and actually crossed the central plateau, where the Portuguese traders from the the west met the Arab traders from the east. It required no great geographical insight to see that this was in reality the route by which commerce and civilisation would find their way into the strongholds of African barbarism.

Mr. ANTHONY TROLLOPE followed with a few remarks, observing that the city of Melbourne, which was founded less than half a century since, now contained 275,000 Englishmen, or English speaking people, whereas all this country of South Africa, of which the Transvaal was but a small portion, did not contain half that number of English descent. It was, however, a country in which they had been enabled to place themselves without crushing the ancient inhabitants. That was not the case in North America, in New Zealand, or in Australia; but in South Africa the natives had increased in number under our rule, and had been saved from the cruel government of their chiefs; and this was true even of Zululand, as well as of the Transvaal and the districts where the disturbances had recently prevailed. This only he would add, that he did not think they could make of the Transvaal a British colony in the sense in which that word was ordinarily understood. It could not, he thought, become a colony to which the British labourer could proceed with a hope of earning 40 shillings or 45 shillings a week.

The President, in conclusion, observed that, in his opinion, so vast and fertile was the colony of South Africa, the British labourer could find ample and profitable employment in farming. With all due deference to Mr. Trollope, he had not the slightest doubt that, with such advantages as British rule would give it, it would become a large and important British colony. With reference to Mr. Seebohm's paper, he remarked that the Germans and Russians, as well as the English, believed that an important commerce might be opened up from the Kara sea, along the Ob and Yenisei, not only for supplying the Siberians with goods, but for obtaining from them grain, hemp, and various other articles which abundantly grew there. He agreed with Mr. Seebohm that the only way in which a large trade could be carried on was by the people of Siberia sending their produce to a port on the sea coast, where vessels coming from Europe might disembark their cargoes, and at once reload.

FRENCH GEOGRAPHICAL SOCIETY.

December 5th, 1877.—M. LEVASSEUR presiding. Colonel CHAMPANHET, of the Lyons Society, communicated a report on the proposed railway from Algiers by way of Timbuktoo to the Niger river. M. de LAURENS presented a translation of the Russian naturalist's (Fedtchenko) manuscript work, "In Khokand," which the president regretted was beyond the scope of the *Bulletin*. M. DE QUATREFAGES reminded the meeting that formerly the Society used to publish narratives of ancient and modern voyages, many of which might with advantage be taken up. M. DESGODINS sent some topographical notes on Bathang and its adjacent territories. M. DUVEYRIER, the Secretary, read a translation of a Portuguese article on the Cunene, the river forming the southern boundary of the Portuguese possessions of the Congo. M. E. SAYONS gave an account of the expedition of Gonzalez de Clavijo to the Court of Tamerlane (1403-1406.)

Second General Meeting, 19th December, 1877.

Commander MOUCHEZ, Vice-President, presiding in the absence of Admiral La Roncière Le Noury. M. LEVASSEUR referred to the recent purchase of land for building purposes by the Society, and the election of ninety-six new members during the year under review. Dr. CREVAUX telegraphed from Lisbon to the effect that he had succeeded in travelling right through Guiana, and had reached the Atlantic by way of the Amazons.

M. MAUNOIR, the General Secretary, read his interesting Annual Review of the Doings of the Society, and the Progress of Geographical Events during 1877. Professor C. WIENER gave an account of his explorations in Peru and Bolivia, and his ascent of the Peak of Paris. During this journey he traversed about 15,000 kilometers, either on horse, mule-back, on foot, or by boat. Professor Wiener crossed the western chain of the Cordilleras five times at considerable altitudes, and ascended to the summit of Illimani, a height of 6131 mètres.* M. Wiener's collections were mainly archæological, and of great interest. They will be accorded space in the Ethnological Museum recently founded by M. de Wasseville in the Palais d'Industrie.

Dr. HARMAND gave a narration of his travels in Annam. He ascended the Me-kong or Cambodia river as far as La Khon (17° 23′ N. lat.). After incredible difficulty and opposition on the part of the mandarins, he succeeded in getting bearers as far as the Pu Thays, a people tributary to the Annamite Empire, and on the 18th July reached the first Annamite station, whence he made his way through a closely inhabited country to Hue, the capital.

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PARIS SOCIETY OF COMMERCIAL GEOGRAPHY.

Emigration and Colonizing Section. Meeting of 17th December, 1877.—Count FOUCHER DE CAREIL presiding. A letter from the Abbé Robert was read, in which he combated the theory that an inferior race must always disappear before a superior one, and pointed to the case of the Spanish colonists, who have freely commingled with the aborigines. The President and M. Bionne expressed a different opinion, and observed that where the superior race kept aloof and refrained from intermarrying they always preserved their pristine

* The *Exploration* claims for its countrymen the honour of having by this feat attained the highest point ever reached on foot; but this is an error. In our number for January 1877, p. 13, it will be seen that in 1874 surveying work was done by a party of the Indian Trigonometrical Survey at a height of 21,000 feet, and a maximum height of 22,040 actually attained on one occasion.

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energy. After some remarks on the apparently injurious effect produced by clothing on those unused to it, the President remarked that the Chinese seem to belong to a grade of humanity sufficiently high to be able to resist successfully the weakening effect of contact with a higher race.

Mr. JOHN LELONG read a paper on the colonization of Algiers.

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LYONS GEOGRAPHICAL SOCIETY.

Monthly Meeting of the 6th December, 1877.—Canon CHRISTOPHE, General Secretary of the Society, read a paper on his researches in connection with the geography of Ammianus Marcellinus; on the geography of ancient Gaul in the fourth century, viz., its administrative divisions from the time of Augustus until its division into seventeen provinces, the difference between the northern and southern metropoles, the moral and physical characteristics of the Gauls, and topographical notes on Cæsar's campaigns.

A paper on New Caledonia was then read. France has been in possession of this colony for four-and-twenty years, and during that time the Europeans have had to contend with an uncultivated soil and a cannibal race. The healthiness of the climate and the fertility of the soil, however, have afforded especial facilities to the colonists, although the growth of the sugar-cane has been greatly impeded by plagues of grasshoppers. The island is estimated to afford means of sustenance for two million inhabitants, though its present population amounts to only 40,000. The paper then touched upon the different localities of importance. Numea, the chief town, is one of the finest harbours in the world. Its water is supplied by a large aqueduct, and trade is thriving. There are coal, gold, cobalt, zinc, silver, copper, and other mines which have been discovered of late years in the island.

The President referred, in conclusion, to the discovery of implements in the island dating from the stone age.

16th December, 1877.—Dr. BETHENOD read a paper on the State of Iowa, based on information acquired during a ten years' sojourn there. He recalled the names of the early settlers there—Ferdinand de Soto, La Salle, the French Canadian missionaries under the Franciscan monk La Caron, and the Jesuits who followed them. He traced the subsequent history, and dwelt on the great advantages which the State offers to colonists, although it has certain drawbacks in the shape of frequent conflagrations, wild beasts, venomous reptiles, grasshoppers and locusts, &c. Dr. Béthenod promised to read a future paper on the subject of the Rocky Mountains.

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IMPERIAL RUSSIAN GEOGRAPHICAL SOCIETY.

December 17th, 1877.—M. SCHWANENBERG gave a detailed account of his journey from the Yenisei to St. Petersburg in a small sailing vessel, the 'Zaria.' The entire distance amounted to 11,000 versts, and took one hundred days to accomplish, four weeks being devoted to navigating the frozen sea of Kara and the Arctic ocean. A series of meteorological observations had been taken at an extreme point of Northern Siberia, and White Island in the sea of Kara had been explored. M. Staritsky reviewed the early voyages of Lieutenants Murof and Pavlof from Archangel to the Ob in 1734, of Ortsyn from the Ob to the Yenisei in the same year, of Chelanrof, a merchant of Archangel, and of others. In 1860, M. Sidorof, a merchant and a warm upholder of the project for opening up a commercial route in this direction, commenced a series of vigorous efforts directed towards this end, and Professor Nordenskiold and Captain Wiggins followed in the same path.

An account was given of the recent journey of M. Mushketof, a mining engineer, known for his researches in the Tian Shan mountains, who during last summer had visited some unexplored parts of the Pamir plateau and adjacent regions, and had corrected the conclusions of Colonel Gordon, Dr. Stoliczka and others. Announcement was made of the approaching departure of an expedition, consisting of M. de Middendorf, (Agriculturist) and M. Smirnof (Conservator of the Botanical Museum of the Kazan University), which is to devote itself towards studying the agricultural and economic resources of Turkestan.

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IMPERIAL GEOGRAPHICAL SOCIETY OF VIENNA.

October 23rd, 1877.—Dr. VON HOCHSTETTER presiding. A communication was read from the General Secretary of the Executive Committee of the International Association for the Exploration of Africa, dated from Brussels, and giving particulars regarding the departure of the expedition to Zanzibar.

FREIHERR F. V. HOFFMANN gave an account of Stanley's recent explorations in Central Africa, and Dr. J. E. POLAK read a paper on the best appliances and managements for travelling in hot climates, after which the Society's Librarian, Dr. A. KARPF gave a brief notice of the chief works presented to the Society.

November 27th, 1877.—Dr. VON HOCHSTETTER presiding. The resignation of Freiherr von Glanz-Aicha, former Secretary of the Society, and appointment of Dr. Carl Jettal, as new Secretary, was announced. The death of Dr. Erwin von Bary was communicated (the intelligence having been received through the Italian Consul at Tripoli). Dr. OSCAR LENZ read a paper on the dwarf people of Central Africa.

Annual Meeting of 18th December, 1877.

Dr. VON HOCHSTETTER presiding. The President congratulated the Society on its twenty-first annual meeting, and delivered his Annual Address.

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AMSTERDAM GEOGRAPHICAL SOCIETY.

Nineteenth General Meeting of 22nd December, 1877. Professor P. J. VETH presiding. The President expressed his profound regret on the subject of the death of M. Schouw-Santvoort, the head of the scientific expedition to Sumatra, which had commenced to explore Upper Dyambi, by traversing the island from west to east, from Padang to Palembang. The expedition had made a discovery of importance regarding the possibility of transporting the coal from mines in the interior.

M. B. NACHENIUS Jz then gave an account of his journey along the coasts of the Red Sea, and in the interior of Abyssinia, Nubia and Egypt. M. H. Groneman expounded his theory of the Aurora Borealis, and Madame Storm Van-der-Chys gave an interesting description of her visit to Poland.

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